

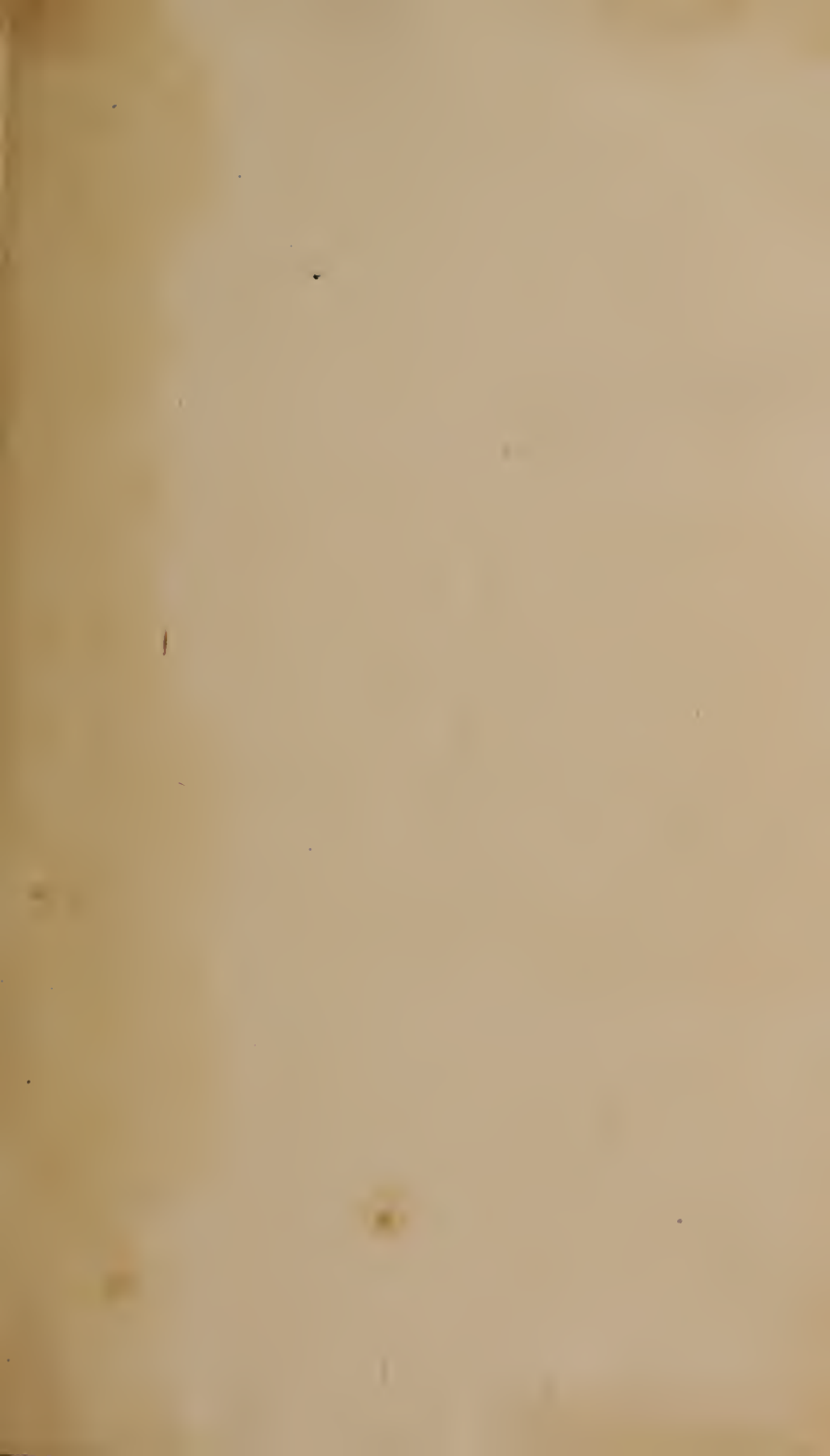
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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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APRIL, 1823.

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VISIONS OF A SON OF ABRAHAM.

MOUNT CARMEL.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE Vision which I have now to report has deeply engaged my soul, and I believe you will agree with me, in thinking it worthy of very serious consideration on the part of all those who look for the redemption of Israel, or desire the glorious establishment of the kingdom of God and his Christ.

After having seen what was abundantly sufficient to convince me that my exiled brethren will be restored to the land on which I am continually looking with yearning expectation, I listened to our great lawgiver, in hope of receiving information concerning the circumstances in which that restoration will be effected. It appeared certain that Moses himself anticipated such an event, and he gave ample encouragement to expect it—if ever the Israelites should be seen to seek it with penitent and obedient hearts; but his manner of expression left a doubt, whether we should understand him to prophesy unconditionally of things which would

necessarily come to pass, or should rather consider him in the character of a merciful prince promising forgiveness even to the rebellious, if from the place of their banishment they would but repent and return to their allegiance.

This, let it be observed, is a very important question; not, indeed, with respect to the final event, for that I conceive to be absolutely determined; but for the direction of those who, making the salvation of Israel the object of their "hearts' desire and their prayers to God," feel themselves bound to consider, if by any means they may be employed as the instruments of his providence in the accomplishment of his will. For if it has been foretold in the word of Jehovah, that the Israelites shall first repent and then be restored, it is the manifest duty of his faithful servants to endeavour primarily to lead them to repentance; since until this is done, all other efforts for their restoration must prove abortive. But if the passages of the Pentateuch, to which I have referred, (viz. Lev. xxvi. 40---45. Deut. iv. 29---31. and xxx. 1---10.) be merely a part of the Mosaic law, and to be understood in a legal manner, then room would

still be left for the enquiry, whether the Supreme lawgiver, the Lord God of Israel, may not have seen fit to supersede those laws, and to proceed on other principles in the restoration of his people.

If I knew any men as familiar with the genius of eastern literature as Onkelos and the Septuagint translators, and at the same time as capable of sound criticism as the truly venerable authors of the English version, I would consult them on the true sense of these passages, and submit to their decision. But until such persons shall be found (and I do not think they have yet appeared, although "many are running to and fro, and knowledge" seems to "be increasing,") I must refrain from forming a decided judgment on the question;—unless indeed, it has been determined by divine authority. And to speak candidly, I have a strong impression upon my mind that those wise, holy, and deeply considerate theologians who, as they describe their own work, "out of the original sacred tongues, together with comparing of the labours, both in their own and other foreign languages, of many worthy men who went before them, made a more exact translation of the Holy Scriptures into the English tongue,—walking the ways of simplicity and integrity as before the Lord," did conceive themselves divinely authorized to give a conditional turn to the passages in question. Perhaps, on an attentive consideration of the context, they perceived it to imply such a sense, and a comparative view of other predictions concerning the restoration of Israel might convince them that it was indispensably requisite. But by whatever considerations those "well-instructed scribes" might be influenced, the question may be referred to divine authority; and if you will suffer me to be your guide, I will introduce you to a council of saints, and you shall hear it discussed and determined by them, of whom it may be truly said, that

when "any speaks, he speaks as the oracles of God."

Behold, then, a door opened in heaven! Behold prophets, wise men, and scribes assembled in a temple not made with hands, around the ark of eternal testimony! They all bear the Urim and Thummin on their breasts; every one's lips have been touched with a living coal from the altar of expiation, and thus made a pure channel for the streams of truth and grace which issue from his heart. Jehovah himself is present on his throne of mercy, and the seraphim minister to his glorified servants; the light of his countenance shines upon them, and the breath of his mouth communicates life and holy energy to their souls. The subject on which you will hear them speak, is the redemption of their brethren, (for they all belong to the house of Israel;) there is no debate among them, because there can be no difference; and such is the power of every word they utter, that it is not lost in empty air, nor can it return void, but it must accomplish the end which their Almighty inspirer has in view, and shall not fail in one jot or one tittle until heaven and earth shall pass away.

Listen! Do you not hear those sacred strains? It is David, the son of Jesse, the anointed of the God of Jacob, and the sweet psalmist of Israel: his words of liquid gold flow to the tune of his harp. He celebrates the covenant established in favour of his posterity, on the eternal faithfulness of Jehovah; he laments in tones of deep distress the sins and miseries of himself, his children, and his subjects; but light arises in the darkness, and the Redeemer's future glories, beaming full upon the prophet's eyes, enrapture his mind, absorb the thoughts of his heart, change him into the image which his intense affections embrace, and cause the Son of distant promise to live before his day in the high-raised spirit of his desiring ancestor. He recounts the various principles



of the government of Jehovah, and the state and character of his kingdom; he describes his own experience, and that of the people of God in general; he calls upon the wise to ponder the past, and from it collect the things that were to come; he awfully warns the obdurately wicked, but sweetly encourages the faithful and the penitent; he denounces final destruction against the ungodly, but anticipates the deliverance of Israel from all their sins and sorrows, through the unchangeable and everlasting mercies of their God. But before you consider the prophetic parts of the Psalms on this subject, permit me to present you with—

*A short Dissertation on the right method of understanding and interpreting these sublime compositions.*

It is not easy to define the sense of the Psalms. They not only, in common with the prophecies, contain the difficulties which arise from the lofty flights, luxuriant imagery, and sudden transitions of the poetry of the east; but recollections of history, devout and didactic sentiments, and prophetic anticipations, are so blended together in them, that it requires peculiar talents to follow the ideas of the sacred authors. It is not the part of an ordinary capacity to enter fully into the mind of the lyric poets of Greece and Rome, but a person might perfectly comprehend the odes of Pindar and Horace, and the chorusses of Sophocles, and yet find many things elude his grasp in the Psalms of David. To understand them thoroughly, we must transport ourselves into the circumstances in and for which they were composed, and be transformed, as it were, into the mental and spiritual character of their authors; their thoughts and feelings, their hopes and fears, their desires and deprecations, must be naturalized within us; and with these prerequisites we must attain a clear perception of the real subject and design of every Psalm. When these things are duly considered, it is not

strange that the Psalms should be so little understood, or that commentators should differ so widely in their explanations of them. However often they may be recited in Jewish synagogues and Christian churches, a great part of them can be nothing better than solemn sounds to the ignorant and earthly-minded men who generally constitute the congregations in both; and commentators will inevitably explain them according to their previous opinions and habits of thinking. Thus the ordinary critic, dead to all the feelings of a regenerate and heaven-aspiring soul, and blind to all the glories of the kingdom of God, labours to divest them of what he regards as merely rhapsodical embellishments, and reduce them to particular occurrences in the life of David, or the history of the Israelites; thus the Christian, deeply imbued with religious feeling, applies, whatever can by any means be made to bear the application, either to something which his Redeemer has done or suffered for him, or to his own state and prospects; and thus the heart, elevated and enlarged by holy zeal, but not duly regulated by consideration, almost overlooks whatever is past in history, or profitable for precept and example, and takes every person and thing for a type, and every sentiment for a prophecy yet to be fulfilled;—while minds full of piety and modesty, but wanting the confidence of individual strength, fear to reject the opinions of others or thoroughly examine their own, and imagine themselves to comprise the full sense of the psalms, when they take them at large in all these various, and sometimes, perhaps, contradictory meanings. It is probable that none of these modes of interpretation is altogether unfounded in reason, but each of them will be exposed to contempt if misapplied or carried to an extreme. Let us endeavour, therefore, to adjust their several claims, and establish certain rules by which every psalm may be safely and satisfactorily explained.

In the first place, it should be observed, that a great part of the Psalms so evidently refers to the circumstances of their authors, or of the Israelites in their times, that in general they may be understood to have originated in serious and pious reflections on those circumstances. The justice of this observation cannot but appear to every one who considers the internal evidence of the Psalms themselves; and by way of confirmation it may be remarked, that not only the titles prefixed to them, furnish us with the judgment of the ancient Jews on the question, but the sacred history itself distinctly records that such was the origin of some. Thus the xxiid chapter of the second book of Samuel, reciting the xviii Psalm, states that "David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul;" and in the xvth chapter of the first book of Chronicles we find a part of the cvth psalm, with the substance of the xcvi, and a few verses of the cvii, attributed to the occasion of the removal of the ark to Jerusalem. There is, therefore, this agreement between the Psalms and other lyrical poems, that they commonly originated in some peculiar circumstances, and cannot be rightly understood without a reference to them. Hence a thorough acquaintance with the history of the Old Testament, and a habit of ready and familiar recurrence to it, may be considered as the first requisite for sound criticism on the Psalms; and the more perfectly a person is versed in the manners and customs of eastern antiquity, the better will he be qualified for such an undertaking.

In the next place, however, it must be remembered that the Psalms, although generally originating in peculiar circumstances, were not merely the expression of private sentiments and feelings. Most of them, if not the whole, were from the first in-

tended for the use of the Israelitish church in their public worship; in fact, psalmody alone constituted the liturgical part of that worship, for besides it there does not appear to have been any vocal offering of prayer or praise, except on some particular occasions, at the tabernacle or the temple. Perhaps, it may not be uninteresting or unuseful, if we take a brief historical survey of the origin and progress of this practice.

The origin of Hebrew psalmody may be traced back as far as the deliverance from Egypt, for "then sang Moses and the children of Israel a song unto the Lord; and Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the people went out after her with timbrels and dances, and Miriam answered them, Sing ye unto the Lord, for he hath triumphed gloriously." (Exodus xv.) It is true, psalmody was not a specific appointment of the Levitical law, for no precept concerning it can be found in the Pentateuch; but the foundation for it as a part of the stated service of God, may seem to have been laid in the "two silver trumpets," with which "the sons of Aaron the priest were to blow," not only "for the calling of the assembly, the journeying of the camps, and an alarm in time of war," but "also in the day of Israel's gladness, and in their solemn days, and in the beginning of their months, over their burnt-offerings, and over the sacrifices of their peace offerings, that they might be to them for a memorial before their God." (Numb. x.) To this slender beginning additions seem to have been gradually made; for at the siege of Jericho we find "seven priests, bearing seven trumpets of rams' horns before the ark," and the "three hundred trumpets of Gideon" may be considered as a very great enlargement. (Joshua vi. Judges vii.) The "coming out of the daughter of Jephtha with timbrels and dances," and the "dances of the daughters of Shiloh at the yearly feast of the Lord," (Judges



xii. and xxi.) appear to have been religious ceremonies; and when "Saul came to the hill of God, and met a company of prophets coming down from the high place with a psaltery, a tabret, a pipe, and a harp before them," (1 Sam. x.) we find a sacred choir almost complete. It was reserved for David, however, with other prophets and seers, to institute a regular service of psalmody. The first book of Chronicles bears ample testimony to the care and attention with which he made his arrangements for this part of divine worship. From the xvth and xvth chapters it appears, that as soon as this devout monarch had "prepared a place" in his metropolis "for the ark of God," and "pitched a tent for it, he spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding and lifting up the voice with joy." In consequence of this royal mandate, "the Levites appointed Heman, Asaph, and Ethan" (or, as he seems to be elsewhere named, Jeduthun) with numerous subordinate performers, and "Chenaniah, chief of the Levites for song." All these, clothed in robes of white linen, with their king, himself the sacred minstrel, at their head, accompanied the ark of the covenant to Jerusalem. But the ancient tabernacle and the altar still remained at Gibeon; and that these might not be left without due honour, David divided both the vocal and instrumental performers into two companies; the one, seventy of whom are particularly named, under the superintendence of Asaph, was placed before the ark at Jerusalem; while Heman and Jeduthun and the rest who were chosen for this service, were sent with Zadok and the priests to attend on the sacrifices at Gibeon. Thus in both these places a daily service of psalmody appears to have been performed during the remaining years of the life of David. The xxiii and xxvth chapters of the same book contain arrangements

made by him just before his death, by way of preparation for the temple which Solomon was destined to build. Here we find no fewer than "four thousand of the Levites" appointed to the office of "praising the Lord;" of these, two hundred and eighty-eight, being particularly skilful in music, were selected to conduct the service; and the whole were divided into twenty-four courses under the twenty-four sons of the three principal singers. These assembled at the temple as soon as it was completed, for then the ark was carried into it, and the tabernacle of the congregation finally taken down at Gibeon. Hence we read in the vth chapter of the second book of Chronicles, that at the consecration of the temple, "the Levites which were the singers, all of them, of Asaph, of Heman, and of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets." And, Oh, what a sanction was then given to their appointment and service! For "it came even to pass," says the sacred record, "that as the singers and trumpeters were as one, to make one sound to be heard in thanking and praising the Lord, then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."—Alas, where is now that glory? The second temple was never glorified by it, and it hovered but a little time over the mount of transfiguration; but it will return and "fill the earth as the waters cover the sea."

Thus "appointed by Solomon, according to the order of David," the ministry of praise by the courses of the Levites, formed a regular part of divine service at the temple. It was interrupted, indeed, at those times when the worship of God in general was neglected, and idolatrous practices prevailed; but no

sooner did a pious prince arise in Judah, than psalmody was restored to its proper place and honour. Thus it is mentioned of Jehosaphat, that "when he had consulted with the people, he appointed singers unto the Lord, and that they should praise the beauty of holiness as they went out before the army;" and after the victory which followed, "they came to Jerusalem, unto the house of the Lord." (2 Chron. xx.) Jehoiada also, the faithful protector of the infant Joash, when he restored the observation of the law, after the transgressions of the two preceding reigns, "appointed the offices of the house of the Lord with rejoicing and with singing, as it was ordained by David." (2 Chron. xxiii.) In the same manner Hezekiah is recorded to have "set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad, the king's seer, and of Nathan the prophet; moreover the king and the princes commanded them to sing praise unto the Lord, with the words of David, and of Asaph the seer." (2 Chron. xxiv.) And so again, when Josiah engaged in the work of reformation, he enjoined the Levites "to prepare themselves after their courses, according to the writing of David and of Solomon," and in consequence we find, "the singers in their place, according to the commandment of David, and of Asaph, Heman, and Jeduthun, the king's seer." (2 Chron. xxxv.)

Nor was this sacred institution finally overthrown by the destruction of the temple and the removal of the people to Babylon. During the captivity, indeed, the sons of Asaph "hung their harps upon the willows," and could not "sing the Lord's song in a strange land." But no sooner was the foundation of the new temple laid by Zerubbabel and Joshua, than "they set the priests in their apparel, with trumpets, and the Levites with cymbals, to praise the Lord after the ordinance of David." Thus they were placed again at the

dedication of the temple; and when the Jewish church and state were perfectly re-established under Ezra and Nehemiah, "they sought the Levites out of all their places, to bring them to Jerusalem, and the sons of the singers gathered themselves together." (Ezra iii. and vi.) Their number, indeed, was very much reduced, for only one hundred and forty-eight returned with Zerubbabel, and in the "troubulous times" which followed, we may suppose them to have been often driven from their station and dispersed; yet even after the profanations and massacres of Antiochus, we meet with those remaining who could "dedicate the new altar" of Judas Maccabæus "with songs, and citherns, and harps, and cymbals, and sacrifice the sacrifice of deliverance and praise, singing psalms to him who had given them good success." (1 Maccab. iii. and 2 Maccab. x.)

Thus the Psalms appear invested with a public and very dignified character: they were the liturgy of the ancient church of God. In consequence, we might expect to find in them prayers, praises, and other devotional sentiments, adapted to the use of the Israelites in their varied circumstances; and it is highly probable that many psalms which were originally suggested by the private experience of David and other holy writers, were accommodated to this general use, either by a studied omission, on the part of the authors themselves, of those circumstances which were peculiar to them as individuals, or by a tacit resolution of such expressions into the figure synecdoche, on the part of the congregation. For instance, the iiii Psalm may be truly assigned by its title to "David, when he fled from Absalom his son;" but as the psalm itself makes no mention of David or Absalom, or of any thing peculiar to that lamentable occasion, it was fit for the use of the Israelites at large, whenever the nation was beset with enemies, and shielded and sustained by the help of God; on the

other hand, the xliid Psalm, which many commentators suppose to have been written on the same occasion, makes mention of "the land of Jordan and the hill Mizar," a part of the chain of mount Hermon, probably because these were the extreme points of David's flight on the east and the north; but the congregation would easily understand them as figurative expressions for the farthest distances to which the servants of God could be driven from his presence and favour. And thus also, through the analogy which subsists in the divine dispensations and in the church and people of God, the Psalms have been found almost as suitable for Christian worship, as they were for that of the Jews; and a reflecting and spiritual mind, at the present day, and in countries remote from Judea, if but moderately acquainted with the history of the Old Testament, finds little difficulty in singing, both reasonably and profitably, most of these ancient "songs of Zion."

But in the last place it must be remarked, that the Psalms sometimes assume a loftier tone, and rise to authoritative revelation. They declare divine truths which before had been either unknown, or imperfectly understood; for by whom, before the time of David, were the Israelites clearly and fully instructed in the nature of spiritual worship, the means, or even the possibility, of obtaining pardon for wilful and capital sins, the immortality of the soul, the resurrection of the dead, and a future judgment? They contain also prophecies. With respect to some of these there can be no doubt, for they are direct and distinct predictions of future events. For instance, the xxiid Psalm thus declares that "all the ends of the earth shall remember themselves and be turned unto the Lord, and all the kindreds of the nations shall worship before him;" in the same manner the lxxiid foretels a "king, and a king's son," who should be "feared as long as the sun and moon endure,

throughout all generations;" and the ciid not only proclaims that "the Lord would arise and have mercy upon Zion," but expressly states that this was "written for the generation to come," that "the people who should be created might praise the Lord." Such passages as these are strictly prophetic, as I conceive all readers will allow, however they may differ concerning the time and mode of accomplishing the prophecies. But there are other passages in which the future time is not so determinately expressed, and therefore persons, who are unwilling to find the light of prophecy in them, cannot or will not perceive it. The case of the passages of which I am speaking is commonly this; they refer, in the first instance, to the times and circumstances of the Psalmists, and hence every reader, a priori, expects only serious and pious reflections on them; but on considering these Psalms, expressions occur, and sometimes even elaborate descriptions, which seem in various ways to go beyond the original subjects; these expressions and descriptions, if a reader be indisposed to find prophecies in the Psalms, he considers as merely poetical figures of speech, while one of a contrary disposition applies them to future persons and things, of which the original subjects were but types, or imperfect representations. Let it not be said, that such an application is, of itself, fanciful or unreasonable; David expressly testifies, that "the Spirit of the Lord spake by him, and his word was in his tongue;" and surely nothing could be more worthy of his inspiration, or more admirably display it, than so to guide the Psalmist's tongue, that what would otherwise have been merely poetical embellishments, should anticipate future ages, and thus become adapted for the perpetual use of the church of God.

Is it, however, the fact that this wonderful kind of prophecy exists in the Psalms? The universal church of the Messiah has judged that it



does, and the Prophets of the New Testament have determined the question. The xvth Psalm may appear, at first sight, to relate to David only; but when the apostles of the Lord Jesus were "full of the Holy Ghost" on the day of Pentecost, "and spoke as the Spirit gave them utterance," how did they interpret this psalm to the three thousand men of Israel, who were that day brought to repentance and salvation by means of their discourse? St. Peter, as the speaker of the whole inspired company, applied the four last verses of it to the Messiah, and gave this reason for it, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day: therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne,—he, seeing this before, spake of the resurrection of Christ, that *his* soul was not left in hell, neither *his* flesh did see corruption." St. Paul also afterwards gave the same interpretation of this Psalm, and assigned the same reason for it, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he, whom God raised again, saw no corruption." (Acts ii. and xiii.) And in general we may remark a similar mode of application when other psalms are quoted in the New Testament; so that we may suppose "the Son of David" to have made a very extensive reference to them, when "he opened the understandings" of his disciples, "to understand the Scriptures," and reminded them "that all things must be fulfilled which are written," not only "in the Law, and in the Prophets," but also "in the Psalms, concerning him."

The very important question remains, What rule shall we adopt for this typical application of the Psalms, or what parts of them ought to be

so applied? Some persons object to all, except those particular passages which have been already so applied by the sacred writers of the New Testament; but I know no sufficient reason for concluding that they must have quoted every Psalm which admits of such an use. Others would make almost every expression typical; but this, I fear, is to yield to an excursive imagination, rather than to be guided by a sound and well-regulated judgment. How then shall we steer our course? I think the apostles, in those discourses to which I have referred, supply us with one certain and infallible rule. They remarked a prediction in the xvth Psalm, which in its natural and proper sense could not be understood of David; they observed that in that sense it had been most fully and strikingly verified in Jesus Christ; they called to mind that David himself was a prophet, and also that he had received a certain promise that the Messiah should descend from him; and hence, finding these reasons why David should personate Christ, and act as his representative, they concluded that he had really spoken in that character. The first rule, therefore, which I would collect is this:—When a passage of the Psalms is not justly applicable (after due allowance for popular usage and the licence of sacred poetry) to persons or things in the ancient church, but may evidently and without violence be applied to those of the New Testament,—then let this application of it be made without scruple, in the full assurance that it was so intended by the wisdom of God and his eternal Spirit.

But what if passages occur, which we cannot satisfactorily understand, either of David or the Messiah, of Jews or of Christians? In this case let us not be precipitate. If we thoroughly examine ancient history, we may discover room for many things which we have not yet considered; or possibly objects invisible to mortal eyes may have been shadowed out in those of time and sense.

But if, after making ourselves masters of the subject, we are firmly convinced in our reason, and in our spirit before God, that a passage cannot have been verified, in a manner worthy of his truth, either literally in the kingdom of David, or spiritually in that of the Messiah,—then let us consider it as a prophecy yet to be fulfilled; especially should it, when so understood, harmonise with other more direct and explicit predictions.

When passages are found equally applicable to David and to Christ, to Jews and Christians, or perhaps, to the past, present, and future state and circumstances of the kingdom of God in the world, (as far as the future can be known from the prophecies) a double, or triple, or yet more multiplex application of such passages appears not only justifiable, but peculiarly agreeable to the genius of the Psalms, and the design of Divine Providence in preserving them through so many revolving ages for the use of Jewish and Gentile worshippers, until that delightful day when “all nations shall bless the Lord God, the God of Israel, who only doeth wondrous things, and the whole earth shall be filled with his glory;”—to that end, “the prayers of David” were directed, and then only will his prophecies have received their full accomplishment. Let it, however, be carefully remembered, that such a repeated application of the same words does not admit of the certain proof which I suppose may be obtained by the two preceding rules. When a passage in its natural sense may be fully understood of ancient Israel, there is no inherent necessity for taking it in any other sense; and consequently no argument can be securely founded on it respecting Christ and his church, nor can it stand alone as a ground for expectation of any future events. It may be “good for edification,” but our faith and hope must rest on a surer and more solid basis.

I have thought these observations

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almost necessary before I call your attention to the prophecies of the Psalmists of Israel; and I trust that, if duly considered, they may not a little facilitate our progress, while we attempt to reach their true sense concerning the restoration of my exiled but not abandoned brethren.

I am, your's, &c.

ISRAEL BEN ABRAHAM.

A REPLY TO THE REMARKS OF  
אברהם בן ישראל, UPON ISA. VII.  
14---16.

To the Editors of the Jewish Expositor.

Gentlemen,

THERE scarcely can be an event, short of the actual *conversion* of a Jew, more pleasing either to yourselves, or Christians in general, than when a willingness to examine the true sense of the Scriptures *candidly* and *coolly*, and upon *Scripture ground* alone, is found in any one of that nation. Such seems to have been the design of your correspondent, whose reply to the Rev. G. Hamilton's observations was inserted in your last number; but as his objections and arguments appear (to me at least) *ill-founded* and *partial*, I have taken the liberty to communicate the following reply to you, in which I have endeavoured to prove the *futility* of his objections, and to defend and illustrate *our* interpretation of this very important prophecy.

It is needless for me to recapitulate the circumstances which preceded and produced the events recorded in this chapter; as they are *fully* and *fairly* stated by your correspondent; and although I agree with him, that to assure Ahaz and the house of David that the object of the two confederate kings should not succeed, *seems* to have been the *sole* design of Isaiah's mission, yet I must say, the inference he deduces from this fact, that “*not a word is said throughout the chapter of the promises made to the house of David respecting a Messiah, or any other circumstance relating to them,*”

S



is very unfair and unfounded, to say the least. For, in the very introduction to his argument, he thus admits into his proposition, an assertion which he has *only assumed*; before, therefore, this latter clause is inserted in the proposition, it is *absolutely necessary* that the truth of the statement it contains should first be satisfactorily proved.

Your correspondent's design is (as he himself states it) first, to show the perfect connection of the whole passage; and secondly, to prove that the principal circumstance alluded to in the 14th verse, must have already taken place, &c. As to the consistency of the passage, he takes it for granted, that any one who has the slightest acquaintance with Hebrew will, upon the perusal of it, immediately perceive it. This, however, I will for the present pass over.

Omitting then, this first particular, he appears to lay the whole force of his argument on the second; and to support it, reasons, first, that הנה "is a particle denoting time or place, or a thing present"—that it "is never used as a mere exclamation;" that when followed by a noun having a definite ה prefixed, "it always denotes that the object pointed out is present to the parties addressed;" and that "wherever a sign is given in Scripture, that is not immediately present, some other word is substituted for הנה;" and then, secondly, that the word הרה wherever it occurs in the Bible, always denotes "a woman already in a state of pregnancy." Let us examine the truth and solidity of these objections. And first, הנה, he says, denotes time or place, or a thing present. This, I grant, may be its *abstract* meaning, but when brought into connection with other words, its reference must be determined solely by them and the circumstances of the case; e. g. in Gen. xviii. 10, the angel says to Abraham, והנה-בן לשרה, which literally rendered is,

"And lo, a son to Sarah." Here a verb is evidently wanting; we must

supply "is" or "shall be;" which are we to take? According to what your correspondent says, it must be "is," because הנה denotes a thing present. But Abraham and Sarah had *no son* when these words were uttered. The context then determines the sense far better than all lexicographers. Secondly, If הנה is never used as a mere exclamation, in what character then, in various passages of the Bible where it occurs, is it used? See Gen. viii. 11, Numb. xxiv. 11, 1 Sam. xiv. 43, 1 Kings xiii. 1, Job ix. 19, &c. Probably your correspondent may be inclined to say, that it is used in such passages as these as an expression exciting wonder, attention, and consideration in the persons addressed. But in the most of such passages no particular person or persons are addressed, unless you choose to understand the reader: and, waving this objection, what in plain English is an expression of this character, but an exclamation? But again: we are told, that הנה when followed by a noun having the definite ה prefixed, denotes, that the object pointed out is present to the parties addressed. Explaining, then, this prophecy of Isaiah according to this rule, we must understand that Isaiah's wife, or whoever was the woman concerned, accompanied the prophet into the presence of Abaz; whereas, we are only informed by the sacred writer, that he was ordered by God to take his son along with him: but why should the son alone be mentioned, and not the wife, especially when such special use was to be made of her presence? Let us, however, examine another passage, in which הנה followed by a noun with the definite ה occurs, according to this same rule. In Cant. ii. 11, we read, "For, הנה הסתו, behold, the winter is past." Here, then, הנה denotes, that the object pointed out, which is הסתו, "this winter," is present to the parties addressed. But we are immediately told, that it "is past;" which is a manifest impossibility. The last statement with

regard to יהנה is, that wherever a sign is given in Scripture, that is not immediately present, some other word is substituted for it. It is very extraordinary that, in all the passages referred to by your correspondent in support of this assertion, *no* substitute for יהנה is met with. In proof, however, that יהנה is used where the event or sign is not immediately present, see Gen. xviii. 10, 1 Sam. xiv. 8—10, 1 Kings xiii. 3, Jerem. xlv. 30, &c. From all this, then, we gather with respect to יהנה, that it does *not* always denote, *not* even when a definite ה follows it, that the object referred to is absolutely present: that it is used as an exclamation, exciting attention, &c. in the persons addressed; and, Lastly, that it does occur in prophecies, which respect an event, person, or thing, *far from being present* at the time.

As to the objection drawn from the signification of יהנה, I must say, it is altogether *futile* and *weak*. Surely your correspondent cannot but be aware of a fact, which even a very *tyro* in the Hebrew well knows, that in the language of prophecy, the preterite is generally, or at least frequently used in a future sense, e. g.

יהה, is, in its regular sense, He hath trodden, &c. (Deut. i. 36, Lam. i. 15.) and yet, in the prophecy of Balaam, Num. xxiv. 17, it is, and must be translated in a future sense; in which sense the Jewish commentators themselves explain it. Many other examples might be produced; but really it is so plain and common an occurrence, that I cannot prevail on myself to trespass more on your kindness, by quoting them. Thus I believe, I have answered, (and I hope fairly, and upon the best authority, viz. the Hebrew text itself) the philological objections of your (as I suppose) Jewish correspondent.

There is but one remark more which I wish to make on his explanation of the text in question. I refer to the interpretation he puts on the name Immanuel; which, he says,

was given to this child that was to be born, “merely as an evidence of God’s truth, and that God would still be with his people.” And then, in order to evade the force of the repetition of the word in chap. viii. 8, he says, it is a mere exclamation, importing, “God be with us!” but, (not to lay any stress on this fact, that he makes a word of such great importance as this name, a mere exclamation, but contends that the comparatively insignificant word יהנה is not a mere exclamation) against this statement, two objections arise. First, Admitting this interpretation of the name, who is to be understood as referred to by the possessive pronoun ארצך, “thy land?” for this certainly does not appear from the passage: and, Secondly, Whom are we to consider uttering the exclamation? Surely not Jehovah himself;—and if the prophet, truly the very objection of inconsistency which your correspondent has raised against our interpretation of the former passage, (Isaiah vii. 14—16.) will apply with equal, if not greater force to himself.

It now only remains, that I should show, in what manner our interpretation of this prophecy can be styled the *plain* and *literal* one. And first, I must make a few observations in defence of our authorised translation of the word העלמה. It is well known, that the particle ה prefixed to nouns, is *demonstrative* or *emphatic*. In the former character it has reference to some other word which either precedes or follows it, and is rendered by “*this*,” a sense, in which it is plain, for reasons hereafter specified, it cannot be used in this passage. It must, therefore, be *emphatic*: as it is in Gen. xxiv. 43, 44, which literally rendered, is, “Behold, I stand by at the fountain of waters, and let the very virgin העלמה cannot possibly be translated “*this* virgin,” because Rebekah had not yet even

made her appearance, or come forth, from her father's house) which cometh forth to draw, be she the very woman, (*הוּא הַאִשָּׁה*) whom the Lord, &c." Again, Ezekiel under divine inspiration, reproving Israel for their desertion of him, and alliance with the Assyrians and Chaldeans, says, chap. xvi. 32.) "Thou hast not been as an harlot--(but thou hast been) a very wife (*הוּא הַאִשָּׁה*) that committeth adultery:" their past submission and union to God as his peculiar people, rendered their present neglect of him more criminal, like as the married, is more criminal than the unmarried adulteress. For a similar use of *הוּא* see Exod. iii. 2, Levit. xxi. 3, Jerem. iv. 25, in the Hebrew, and many other passages.

In conclusion, I will now as *briefly* and *perspicuously* as I can, show the result of all these arguments with respect to the true interpretation of the prophecy in question. First, To console Ahaz, and the house of David, Isaiah is commanded to go to meet the former, and to take his son Shear-Jashub along with him. And here I would, *en passant*, hint, that your correspondent has quite passed over this *important incident*. But surely it was not without some special reason God gave this command to the prophet with regard to his son. Secondly, The message he was to deliver was very encouraging and consolatory; (verses 4--9,) yet, notwithstanding Ahaz was very loath to give any credit to it, and doubted the possibility of the event predicted. Thirdly, The Lord, therefore, by the prophet, continued in great mercy to reason (as it were) with the king, notwithstanding his incredulity, and required him to *ask* any sign throughout the whole world of nature, by which he might be convinced. Ahaz, however, under the specious garb of piety, rejects this gracious offer. Fourthly, Jehovah, now, in the person of his prophet, turns aside from the impious and unbelieving king, and addresses himself to the *house of David*. Here let us pause, and re-

view the company we are in. On the one side is Ahaz, king of Judah, and certain of the inhabitants of Jerusalem; (Compare 2 Chron. xxi. 7, with 2 Kings viii. 19.) and on the other, Isaiah with Shear-Jashub his son; and (let it be observed) no wife of the prophet, no particular female is in the least hinted at. Isaiah, then, turning to the other Jews present, and directing his words to them, blames them for their tacit compliance in Ahaz's impiety, and the similarity of their unbelief. "Nevertheless," (says the prophet) "notwithstanding you are so incredulous, behold, pay great attention to what I am about to declare, for it is a sign of the Almighty power of that Jehovah whose message you so slight, it is a fact worthy your deepest consideration, and greatly tending, (if believed) to support your desponding minds: Behold, a very virgin shall conceive and bear a son, a fact this utterly unparalleled and unheard of before, (Jer. xxxi. 22,) and which nothing but Omnipotence could design or effect: and she shall call his name Immanuel. The Lord himself has thus been pleased to give you a sign, which tacitly assures you, that your state shall continue long after these two kings are dead and forgotten; even till the fulfilment of that great primeval promise made to your newly-fallen progenitors; Gen. iii. 15. Here, then, is solid matter of encouragement, although, (*וְכִי*) had you not been so unbelieving, you might, O king Ahaz, have received a sign which should have satisfied and convinced your incredulity: for now I, by virtue of my authority, assure you, that even before this child my son, whom by God's special command I brought along with me, shall know to choose the evil and refuse the good, this land which thou abhorrest, and which excites thy fears, shall be desolate of its two kings."

That the resolution of this prophecy must be of some such a nature as that given above, results from the following circumstances: First, At the very commencement of the affair



related in this chapter, Isaiah is commanded to *take* his young son along with him; but God neither says nor does any thing *in vain*, and therefore it is necessary that the prophet's son should be some way concerned in the subsequent events. Secondly, Isaiah's wife is not even *hinted at* as present: besides, she had borne him *one child* at least, and he was then present; so that, even supposing the prophetess were present also, their common son would reprove the prophet for styling his wife *העלמה*,

"a very virgin." Thirdly, Again, if Isaiah's wife had borne him one son, which is *indisputably* the fact, it was not such a wonder that she should be now pregnant again. The (*ארת*) "*prodigy*," is that a *very virgin* should conceive, and in due time (not *immediately*) bear a son. Fourthly, In the 14th and 15th verses the prophet addresses the *whole assembly*; but in the 16th Ahaz *alone*. Fifthly, According to the diversity of the characters addressed, was a diversity in the subjects addressed to them requisite also. The *house of David* was *peculiarly* concerned in the promise of a future Messiah. (Isaiah xi. 1. 10, Jerem. xxiii. 5, 6, Ezek. xxxiv. 23, 24.) they are considered as a *collective body*, and continued so, whatever king might sit on the throne of Judah: the promise therefore made to them, refers to the *very days* of Messiah. To apply this prophecy to the house of *David*, as referring only to the destruction of the two invading kings, strips it of all its *force*, and so understood, would have afforded *little comfort* to the royal house. For, as the invasion of the king of Assyria was at this same time foretold to Ahaz, (ver. 17, &c.) fresh fears would naturally be excited in their breasts; and all the consolation derived from this prophecy would be, that they (the house of *David*) would exist *certainly* at least for a few more years. The "*longer*," then, "*that birth*" (here predicted) "*was future, the longer*

was the house of *David* secure by this prophecy of deliverance from destruction; because that family was by no means to fail till the birth of *Immanuel*, of a pure virgin, was come to pass."\* On the contrary, with regard to Ahaz, no such protracted prophecy is necessary. He could, at best, live but a short time, and therefore it was sufficient for him to know that the designs of his enemies would *soon* fail and be frustrated. Sixthly, The prophecy contained in the 16th verse we know, from Scripture itself, was literally accomplished. (2 Kings xv. 30. xvi. 9.) But from that time in which this prophecy was uttered, till the destruction of Jerusalem by the Romans, *no event* is mentioned, either in Scripture, or other authentic records, in which the *former* part of this prediction was accomplished, *saving* in the birth of Jesus of the virgin Mary; and in *that* it was *remarkably* and *minutely* fulfilled.

In order to show that this is no new interpretation of the prophecy, I will conclude with the words of the illustrious Dr. Owen. "Upon the infidelity of Ahaz, and the generality of the house of David with him, refusing a sign of deliverance tendered to them, God tells them by his prophet, that they had not only wearied his messengers by their unbelief and hypocrisy, but that they were ready to *wear* himself also. However, for the *present*, he had promised them deliverance; and although they refused to *ask* a sign of him, according to his *command*, yet he would preserve them from their present fears and utter ruin, and in his due time accomplish his great and wonderful intendment miraculously, by causing a *virgin* to *conceive* and bring forth that son, on whose account they should be preserved from utter destruction, as a church and state, until his coming. But how may it appear that it was the Messiah who should be thus born

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\* Whiston's Supplement to the Literal accomplishment of Prophecy, p. 54.

of a virgin? This the prophet assures them, by telling them what he shall be, and accordingly be called; "He shall be called *Immanuel*," or, *God with us*, both in respect of his person and office: for he shall be God and man, and he shall reconcile God and man, taking away the enmity and distance caused by sin: a description of the Messiah, whereby he might be sufficiently known. And the prophet farther assures them, that this *Immanuel* shall be born truly a man, and dwell amongst them, being brought up with the common food of the country, until he came, as other men, to the years of discretion (ver. 15). And this was enough for the consolation of believers, as also for the security of the people from the desolation feared.

But yet, because all this prophetic declaration was occasioned by the war raised against *Judah* by the kings of Israel and Damascus, God is pleased to add to the promise of their deliverance, a threatening of judgment and destruction to their adversaries; and because he would limit a certain season for the execution of his judgment upon them, he declares that their enemies should be cut off before the time that any child not yet born" (Dr. Owen afterwards explains this child עֶרְוָה, as referring to *Shear-Jashub*, upon the same ground as that stated in this paper) "should come to the years of discretion."\*

I am, your's, &c.

INDAGATOR.

#### LETTER FROM THE REV. G. HAMILTON ON THE WORK OF RABBI HART SYMONS.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I HAVE to acknowledge the receipt of the two last publications from the pen of Rabbi Hart Symons; and though controversy between those who hold the fundamentals of Christianity is to be deplored, yet we cannot see

without pleasure the enemies or the corruptors of true religion venturing to appeal to the public in behalf of their respective tenets; and whether it be an Irish friar who preaches and prints in proof that transubstantiation is contrary neither to fact, reason, nor Scripture, or a Jewish rabbi who proves the restoration of Israel from Jacob's interview with the shepherds at the well of Haran, the friends of truth have reason to congratulate themselves on the opportunity thus afforded of combating error, and I trust they may never attempt it with unseemly weapons.

It appears, that at the time of writing his answer to Mr. Rogers' remarks, Rabbi Symons had not seen any other reply to his "*Light of Israel*," and after making all due allowance for his writing in a foreign language, it is hard to believe that he could really have persuaded himself that he had satisfactorily answered his opponent's charges of ignorance and mistranslation of the Hebrew text. He found fault with our version of Isa. ii. 3, and Micah iv. 2. (see *Light of Israel*, p. 10.) "*he will teach us*," should be "*you* (or, as he afterwards corrects it, *ye*) will teach us." It was objected to him that the verb is the third person singular, future masculine Hiphil, from the root, to teach, and that it has no mark of the second person plural. His mode of replying to this, is to assign four reasons why the passages cannot apply to Christ—next, that the word יָרָא, *yarah*, has a different meaning when pointed *yorah*—and then he reasserts his position, because it is said of the house of Jacob, Isaiah ii. 5, Come ye.—Now this is not a question about the application of the predictions, nor is it one about the radical or the derived meanings of the root, still less does it refer to any subsequent address to the house of Jacob; it is simply this, whether the verb יָרָא be the third or the second person, a point as easily determined as the construction of Proverbs xxvii. 22. Here is a Hebrew teacher, who to

\* Owen's Exercit. 7. § 10—13. prefixed to his Exposition of the Hebrews.



support his opinion, contends against the plainest rules of grammar, and when challenged with the violation of them, justifies himself with the necessity of the case, "It cannot be 'He will teach us!!'"

There seems to be some confusion of ideas between these gentlemen respecting the word *שֵׁבֶט* rendered by us *sceptre*, and by Rabbi Symons, *rod of affliction*, Gen. xlix. 10. He does not deny that it sometimes signifies *tribe*, but he contends that it never means *sceptre*; from the passages he enumerates where *sceptre* is in our Bible, I have learned to correct in some measure what I have advanced against him in my 'Observations,' but I find he fully confirms my position that this word "figuratively denotes the power of inflicting correction," and that *he who has the שֵׁבֶט, or rod, is the person inflicting, not the person suffering correction.* Our author has perplexed himself by using the words *affliction* and *correction* as strictly synonymous, which they are not, but I shall make no remark on a mistake into which a foreigner might very naturally fall. In his "Arguments of Faith" the Rabbi recedes somewhat from the positiveness of his assertions, e. g. "In the Bible we do not find that the word *schebet* always signifies *sceptre*, but mostly a rod of chastisement." p. 28. "In most places of the Holy Scripture, where the word *schebet* is used, the interpretation does not signify a *sceptre*, but a *rod* or *whip* of chastisement." p. 30. This concession admits that the word in some places may mean *sceptre*, the next allows that it actually does so in the place under discussion. "The interpretation of the text, that 'the sceptre shall not depart from Judah, nor a lawgiver from between their seed, until Shiloh comes.' By this *until*, is meant (that) when the kingdom shall cease, it shall not be abolished for ever, but (only) until the latter end of the days, for the Messiah is sure to come." p. 26. I have added the words necessary to make the sentence

intelligible, and it is plain that he here admits, what he every where else denies, that the word in dispute means kingdom or dominion. He answers our argument from this prophecy by undertaking to shew that we acknowledge, 1st, That Jesus was the King of the Jews: 2nd, That he was of the tribe of Judah: *ergo*, the kingdom or sceptre was confirmed, and not removed from that tribe at his coming. We deny that at his first advent Jesus claimed to be the King of the Jews; at his coming again, indeed, "the children of Israel shall seek the Lord their God and *David their king.*" This argument is obscurely stated in his answers to Mr. R. p. 14. Now we come to his notable translation of *מִמָּוֶת* "They (our translators) certainly must have been very ignorant, I will not say wicked, to translate the word *lawgiver*; every person in the least acquainted with the Hebrew, knows this word is *sepulchre*, or *grave*. The first proof I shall produce in support of my assertion, is Isa. xxii. 16, 'What hast thou here, and whom hast thou here, that thou hast hewed thee out a *sepulchre*, or to engrave or cut out.' This is exactly the same word which they have translated *lawgiver*. We have the same word in Ezek. iv. 1, to portray or engrave; and again, Ezek. viii. 10. It is true, the word is to be found translated *lawgiver*, as well as *sepulchre* or *grave*." What can be more plainly expressed than his opinion that the same root occurs in Isaiah, and there means *grave*? Let us next attend to his reply to Mr. Rogers's observation, "If any one will take the trouble to consult the Hebrew Bible, he will find it (*viz. sepulchre*) is not the same word, but a totally different one, קֶבֶר" "He (Mr. R.) insinuates (he does not insinuate, but asserts, and with truth) that the word *sepulchre* is *keber*, and not *nehokkeek*; now I ask Mr. J. R. whence the word is derived? Is it not from the word *hok*? the letter *mem*, which is the letter *m*

in English, does not belong to it; it is only a substitute, which may be used as well as the letter *hoof*, which is in English *k*." (What is all this to the question?) "Mr. J. R. cannot say that this is not the same word, because it is derived from *hok*." (But will Mr. S. say this is the word rendered sepulchre in Isaiah?) "I beg to inform my readers that Isa. xxii. 16, is divided into three parts, and that the words *hatzabta* and *hutzway* have the same meaning as *hokeek* (engraver)." In the interium between the composition of these last cited passages, the Rabbi wrote as follows; "I contend that *mchokeek* does not mean statutes and judgments," (who ever said so). "both of which I have already sufficiently proved. Isaiah says, xxii. 16, 'What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself on a rock?' " After a careful perusal of these contradictory passages, I am confirmed in my opinion, that when he wrote the "Light of Israel" he mistook the English word *graveth*, for *grave*, a place of interment.

Of Zach. xii. 10. he says, "This is the way we have it in the Hebrew, 'They shall look on me whom the Gentiles have pierced;' Light of Israel, p. 34, and this sentence is introduced with the assertion that none but one thoroughly acquainted with the Hebrew language is competent to explain the Bible. Mr. R. very properly and temperately remarks, that this assertion is utterly void of foundation, that there is no word in the Hebrew text that can be translated "the Gentiles." After a long attempt to prove that the Jews alone possess the true interpretation of the Old Testament, which is nothing to the purpose, he proceeds, "Mr. R. asks if there is a word to be found in the Hebrew that can be translated Gentiles; I answer, yes, in Jer. xvi. 19, 'The Gentiles shall come unto thee from the ends of the earth.'" p. 23. This mode of interpretation, which

claims a right to insert in one place a word which occurs in another not parallel, is only a development of the latent principle of all our Rabbi has said—that the verbal interpretation of the text is to be made to accord with the traditional one.

It is fair to state, that our author lays the blame of putting "*beneath* his feet" for "between his feet," on his translator; and it is probable that to him also we owe the rendering of "when his tabernacle was finished," instead of "at Salem was his tabernacle," Ps. lxxvi. 1, for I find this verse correctly rendered in two different places in the "Argument of Faith."

The Rabbi blames Mr. Rogers for being, as he conceives, angry at his mistranslations and misrepresentations; but I believe any of his learned brethren, who read his works, will be still more liable to this censure, for it is not possible for any well informed Jew to peruse one of his publications, without feeling regret that their cause has been so unjustifiably defended. The explanation which he has given of Isa. liii. will, I trust, be fully examined by some of the learned correspondents of the Jewish Expositor, I shall be glad to see his second part of the "Arguments of Faith" when it appears.

I remain, yours faithfully,  
G. H.

Killernagh, Feb. 10, 1822.

#### REMARKS ON MR. FABER'S LETTER ON ROM. XI. 25.

To the Editors of the Jewish Expositor.

Gentlemen,

As I have officially distributed your last Expositor among several persons not acquainted with the rules by which the genuineness of any particular text of Scripture is commonly ascertained, will you allow me, for their benefit and that of others similarly situated, to make one or two remarks in allusion to Mr. Faber's "suspicion that the 12th verse (of Rom. xi.) was originally a marginal

gloss upon the 15th, and that it was afterwards unwarrantably introduced into the text." I am afraid that without some caution they may be led, by the dimly-seen horrors of violated homogeneity, to erase the passage from their bibles. They should therefore be informed, that although the verse in question is wanting in that one single manuscript, yet it is in every other manuscript and version that has ever been discovered, and that the question whether it is or is not genuine, can only be decided by considering whether it was casually omitted in one copy, or interpolated in all the rest. It is by this rule only, that we can judge with any propriety, because in the vast number of manuscripts of the New Testament, (like those of every other ancient work) there are probably not two which are exactly alike, as to every word and letter. This, however, seldom occasions any difficulty in settling what is really genuine and what is not, if we only desire to determine that question, without any reference to what *we wish* to keep or to reject. At the same time it gives us some colour, or rather exposes us to a temptation, when we wish to support a system, or get rid of a doctrine.

In the present case, I believe, no doubt has ever before been started, and during the fourteen years which have elapsed since Mr. Faber published a Commentary upon it, it does not appear that this suspicion ever arose in his mind. Indeed we have full proof that he considered it genuine a very short time ago. How he came to discard so old and so intimate an acquaintance with so little ceremony, or to speak more seriously, how as a Christian and a scholar he can venture to suggest the spuriousness of a part of the Scripture on such grounds, I am at a loss to imagine. I fully admit the authority of the manuscript to which he refers, and I believe on his own authority that he cannot understand the text in any way that will not violate homogeneity; but surely these

united authorities are not sufficient to remove a text hitherto considered genuine. If such insinuations had appeared in the "Theological Repository," or the notes of what is called the "Improved Version of the New Testament," they might have been kept in countenance, as they are not, and I trust never will be, in your pages;\* and I make these remarks, because I am truly sorry to see them coupled with a name so highly and so justly esteemed as Mr. Faber's—a name which I should regret to see quoted as an authority, by those who are ready enough to talk of "interpolation," when they are unable to support their cause by fair and legitimate argument.

I am, &c.

A COUNTRY SECRETARY.

## HORÆ JUDAICÆ.

NO. III.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE Jewish writers, when they have occasion to mention any one of their forefathers who was esteemed by their nation, are accustomed to add לְיָ; which are the initial letters of words signifying, "Let his memory be blessed."

There is something pleasing in this grateful remembrance of departed excellence, and though I am afraid the Jews would not pronounce this benediction on the person whom I am about to introduce, yet I think that Christians who are engaged in promoting Christianity among the Jews, should not allow the memory of those who have preceded them in that good work entirely to perish.

It is probable that very few members of the London Society have ever heard of HUGH BROUGHTON—or, to speak of him with more ceremony, and according to the title-page of his

\* As we admit papers written on both sides of controverted questions, we cannot of course be responsible for the sentiments of our correspondents.—ED.



works, of "The great Albionean Divine, renowned in many nations for rare Skill in Salem's and Athen's Tongues, and familiar Acquaintance with all Rabbinical Learning, Mr. Hugh Broughton." The works, collected into one volume," (folio, of about 1500 pages) "and digested into Four Tomes," were edited by Lightfoot in 1662, and if that worthy editor had translated those parts which are professedly in the "Albionean" tongue, into plain English, he would perhaps have saved the works and memory of a man whom he highly respected, from the oblivion into which they have fallen. However, my business is not at present with his style—we shall have a specimen—and after that, perhaps, I might ask the reader, and he might answer, in the words of Ben Jonson—

"Is not his language rare?

But alchemy  
I never heard the like: or Broughton's  
books."

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\* This is from "The Fox," and is not the only place in which Ben Jonson took an opportunity of ridiculing a better man than himself. In the *Alchiemist*, one of the adventurers says of their female companion,

"She's a most rare scholar,  
And is gone mad with studying *Broughton's works*.  
If you but name a word touching the Hebrew,  
She falls into her fit, and will discourse  
So learnedly of genealogies,  
As you would run mad too, to hear her,  
Sir."

This she afterwards does, and the rant which she utters is taken from the "Concent of Scripture," the first work which Broughton published. Jonson's mention of "genealogies" is curious, because it seems to shew that Broughton was then generally known to be the author of the genealogical tables, which we frequently find bound up with old editions of the Bible. His name was never prefixed to them, and they have commonly been supposed to be the work of Speed, the historian, whose initials are in the title-page. The truth seems to be, that they were drawn up by Broughton, but printed (as was also his "Con-

To proceed then, to his connexion with the Jews, which is my reason for introducing him on this occasion; or rather first to give some account of his previous life and qualifications.

"Mr. Hugh Broughton was born at Oldbury in Shropshire, in the year 1549. He was of good family, and was educated at Cambridge, where he became a fellow of Christ's College. How long he remained there does not appear, but his biographer informs us that he was taken notice of (especially by the Earl of Huntingdon) for his parts and learning, and that "From the University he came to London, where he preached in public, increased the number of his friends, and those some of the highest rank and degree, and followed his study so close that, when diversions did not withdraw him, he spent twelve, fourteen, nay, very commonly sixteen, hours of the four-and-twenty, every day at his book. The way of his preaching was this. He would take a text in the Old Testament, and another parallel in the New, and discourse largely upon them together, and knit up all in a short application. And thus he went over very many, if not all the sections in Moses, and conferred them and the prophets with the New Testament. And one passage in one of these sermons, which he had in his application, may not be omitted. It was in *eighty-eight*, when the Spanish navy was upon the sea. All the time of the danger, when men's hearts were full of fear and doubts, he encouraged the people exceedingly, and once particularly thus: *Now, saith he, the*

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cent of Scripture") under the superintendence of Speed, and the author being at that time on no very good terms with the higher powers in the Church, allowed these genealogies to pass as the work of his assistant, while his own claim to the work was, in some editions, covertly indicated by a device of two owls (his family arms) bearing torches; "which," says his biographer, "meaneth this, that it was Mr. Broughton that gave the light in that work."

*Papists' knees knock one against another, as the knees of Belshazzar, and the news will come that the Lord hath scattered that invincible navy. Fear ye not, nor be dismayed at these smoking firebrands. But that that made him known to the world indeed, was the publishing of his book called A Convent of Scripture, which he put forth the same year, 1588, himself being then thirty-nine years old.* "No sooner was the 'Convent' published, but it met with opposition from two eminent men in the two Universities, Doctour Reynolds in Oxford, and Master Lively in Cambridge: who being Professours in the several places, both read publicly against it."

Thus opposed, Broughton seems to have thought that the best thing he could do would be to lecture himself, and he "read in Paul's in the east end of the church." "This he did with the allowance of the queen and her council, and some of the best learned of the bishops were his friends. The council had the names of the men he taught, of what calling they were, how qualified, and where they dwelt. But this others of the bishops would not endure, calling them *dangerous conventicles*, and complained, which caused some trouble; so that at last he must read in Paul's no longer."

"Then he read in a large chamber in Cheapside, but tarried not there long, but removed into Mark Lane, and some other places. And this was his course of teaching in private. His auditours had every one of them *The Convent* before him, and he went out still in exposition of it along with the Bible, and bade his audience diligently read the Scriptures, and keep them to the chronology of it: and shewed *what* and *how* much they should read against their next meeting, to be prepared for his discourse then. And withal handled the *Genealogies*, as the matter of those scriptures called for explication for that time of the chronology: that they should understand what scrip-

tures were contained within such a space of time. And still he shewed the doctrine of faith and love in Christ Jesus in every age, how believed and practised by the faithful, and who despised. And in application he would sum up all in a quarter of an hour or more: as the matter required."

Though they have no immediate connexion with the subject which has led me to give this account of Mr. Broughton, yet I could not resist the opportunity of mentioning these lectures. We may perhaps suspect that from their particular subject, and from some peculiarities in the lecturer, they were not so edifying as they might have been: yet I think they point out to us a mode of instruction which might be made extremely profitable, and which would tend, perhaps more than any other, to remove that ignorance of scripture history which exists among Christians. There are thousands who are well acquainted with the doctrines of the Bible, who have really little or no knowledge of the history, geography, and chronology, connected with it; and who remain without that information, because their spiritual instructors have no fit opportunity of imparting it. Assuredly such a knowledge of the doctrines of the Gospel as may make a man wise unto salvation, and enable him to lay hold on the hope set before him, is infinitely beyond comparison with all knowledge beside: but still the other is not to be despised, and ought not to be (as I fear it is) generally neglected. It is obvious that much information might be imparted in lectures of this description, which cannot be given from the pulpit.—Maps and drawings might be shewn, the works of historians, travellers, and natural philosophers referred to, and questions answered by the lecturer: and the audience, if they should carry away no very accurate information, might at least obtain enough to set them upon inquiry; they might obtain that degree of knowledge for



want of which too many are contented to live and die in ignorance. I throw out these hints, on a subject which has often occupied my mind, in the hope that they may meet the eye of some who are so circumstanced as to be able to try the experiment; especially those who have many young and, in other respects, well educated persons under their pastoral care.

And now, on returning from this digression, (which I had not the least idea of running into when I began) I find it will be quite impossible to transport Mr. Broughton to the synagogue at Frankfurt until the next number, and as I have hitherto exhibited him only as a teacher of Christians, it will form a sort of intermediate step, if I close this with an account of his manner of teaching Hebrew before he quitted his native country. His principal friends, during his residence in London, which continued several years, were the Cotton family, consisting of four brothers, and in Mr. William Cotton's house (a draper) was Mr. Broughton's most constant residence, lodging and library, where he undertook the education of his eldest son Rowland (afterwards knighted) in the Hebrew tongue: which he effected with so good success, that there were few places in the Bible which he was not able readily to read and to render into English, when he was but seven or eight years old, and could very well and readily speak the language. The way that he used to bring him on so forwardly was this. First he spake Hebrew to him himself continually, and taught him by heart the passages and speeches which were most usual in his ordinary converse: as to call for his meat, clothes, and other necessities; phrases of salutations and entertainment; expressions of his duty and affection to his relations; nay, the very passages that were most usual with children at their play. These he taught him to utter readily in that tongue: a young man skilled in the language being ever with him to interpret for

him. The noble knight would often relate, that his mother would sometimes be ready to weep when he came to do his duty to her, or to ask any thing from her, and must not speak to her in English, so that she might have conferred with him and talked to him again. To this his master added, that he drew up for him a vocabulary in Hebrew and English, out of which he was continually learning words. He framed it not in an alphabetical way, as dictionaries and lexicons commonly are; but he first pitched upon a place or thing more general, and then named all the particulars in it or belonging to it; as *heaven, angels, sun, moon, stars, clouds, &c.* And to complete all, he had him with him very constantly in his study, where he instilled into him the grammar, and then read to him the Bible."

It may perhaps be thought that such a course of discipline would injure the pupil's health, and that I may not leave him the object of misplaced pity, I will just add that Fuller, in his own quiet antithetical manner, records him to have been "so strong, as if he had been nothing but *bones*; so nimble as if he had been nothing but *sinewes*."

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#### C. W.'s ANSWER TO MR. FABER'S OBSERVATIONS.

*To the Editors of the Jewish Expositor.*

Gentlemen.

I SHALL endeavour as briefly as possible to answer the queries of Mr. Faber in his Observations on my last paper.

I think that in all respects the destruction of Jerusalem by the Romans, was a type of the destruction of the last of the Gentile monarchies at the second advent of Christ. Our Lord denounced the approaching judgment on the Jews, in those most pathetic words recorded in Matt. xxiii. 37—39; also in the parable of the vineyard, Matt. xxi. 34—44; and lastly, in his prophetic discourse in Matt. xxiv. But though the sentence

was then denounced, the execution of it was stayed for nearly forty years; and during the interval, the apostles were commissioned to preach the Gospel to all nations, beginning at Jerusalem, Luke xxiv. 47. By this preaching a large *remnant of elect Jews*\* were gathered into the church of Christ, and saved from the destruction of the Jewish polity, having escaped from Jerusalem when the Roman armies first invested it.

In like manner as our Lord denounced the sentence against the Jews, in his discourses above mentioned, it appears to me, that at the sounding of the seventh apocalyptic trumpet, the prophetic sentence is denounced against the last of the Gentile kingdoms, and even then begins to be executed, in the inchoate judgments of the third woe. But the complete and final execution of the sentence is in this case also delayed, for a time, the duration of which is as yet uncertain. In the mean while, that final preaching of the Gospel *for a witness to all nations*, mentioned in Matt. xxiv. 14. and Rev. xiv. 6. is destined to take place; and the purpose of it is to gather out of the nations of the fourth monarchy, that *elect remnant of the Gentiles*, which shall be saved in the day of the Lord, and shall then come out of *the great tribulation*, Rev. vii. 14. It will be observed that this preaching of the Gospel, bears an exact analogy to that which took place in the Apostolic age, and as the agents of the one were the apostles of our Lord, and the first disciples, so the agents of the other seem to me to be the Missionary and Bible Societies of the Gentile churches, now in progressively active operation.

Along with the *elect remnant* of the Christian Gentiles, it appears to me that an *elect first fruits* of the Heathen nations, will be gathered into the church by the same instruments, and at the same period of

time, and that these two conjoined, will form the great palm-bearing and white-robed multitude seen by the apostle in Rev. vii. who are gathered to our Lord from the four winds at the second advent;—coincident with which, we are also taught to look for the restoration and completion of the conversion of Israel.

Agreeing as I do with Mr. Faber that the main conversion of the Heathen nations is subsequent still to all these important events, it only remains that I should answer his last question, as to the particular agents by whom I expect that conversion to be effected. In reply I beg leave to state, that it appears to me *the dispensation of the age to come* is so different from that under which we now live, that it is difficult for us to conjecture by what agents, and in what mode, the work of conversion will then be carried on. So far as it shall be effected by the agency of men in the flesh, I conceive from Isa. lxvi. 19. that those Gentiles who shall be spared from the destruction at Armageddon, may have a great share in the work of converting the Heathen, without, however, excluding the Jews, who, as they will then be in a peculiar manner constituted a nation of priests, (Exod. xix. 6.) must be supposed to fill an important, and indeed the principal, place in the spiritual administrations of that glorious age. I must however add, that as I concur in the views of those interpreters, who believe that the saints of the Most High, raised from the dead at our Lord's advent, are during that age to reign with Christ as kings and priests; I must conceive of the spiritual agency of Israel in the flesh, as being subordinate to the kingly and priestly authority of the saints of the Most High.

Having thus endeavoured, in a very hasty manner, and in the midst of other avocations, to answer Mr. Faber's queries, I wish now to be permitted to advert to another paper of the learned writer in the last Expositor.

Mr. Faber has, in that paper, in obe-

\* I do not use the word *elect* in the Calvinistic sense.

dience to the authority of one of the first Greek scholars of the age, given up the translation of ὅταν τελεσῶσι in Rev. xi. 7. *when they shall be about to finish, or be a finishing*, which is adopted by the various commentators whom he has enumerated. As this point is one of the highest importance, involving in it a question of deep moment to the church of God, viz. whether the death of the witnesses be an event past or future, it seems to demand the closest investigation. I therefore would wish to refer to various passages which seem to throw light upon it; requesting that Mr. Faber will have the goodness to accompany me in this inquiry.

1st. The first text which has occurred to me is Matt. v. t1, ὅταν ονειδίσωσιν ὑμᾶς καὶ διώξωσι καὶ εἰπῶσι παν ποτηρον ῥημα, &c. Are we then, according to the rule of grammar now adopted by Mr. Faber, to render this clause, *When they shall have reviled you, and shall have persecuted, and shall have spoken all manner of evil of you?* Is the blessedness of the persecuted and reviled Christian only to *begin* when his persecutions are *ended*? Alas, how would this mar his comfort! Is it not manifest, on the contrary, that Christ pronounces his people blessed, even "while they *shall be reviling* you, and *persecuting* you, and *saying* all manner of evil against you." I have accordingly consulted the Syriac version, which I believe is allowed to be the most ancient of all, on this passage, and they render ονειδίσωσιν by מְחַסְרִין, being the plural participle present: and διώξωσι by דּוֹפִין, being also the participle present, and εἰπῶσι they render by אֹמְרִין, the same participle present.

2d. The next passage I shall examine is Luke vi. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἰπῶσι πάντες οἱ ἄνθρωποι. "Woe unto you when all men shall speak well of you, &c." Are we then to render this passage, "SHALL HAVE spoken well of you"—and is it only

after the commendations of men have *ceased*, that this woe is to reach the professed disciple of Christ? Is it not evident, on the contrary, that it is *while his conduct is* of that ambiguous character as to draw upon him the praise of an ungodly world, and *while that praise is actually resting upon him*, that this woe is emphatically pronounced? Here again, I have the support of the Syriac, which renders εἰπῶσι by יְדוֹרִין אֹמְרִין, *shall be speaking*, &c.

3d. In Luke xxi. 30. ὅταν προβαλῶσιν πηλ. Is it not evident that the strict rendering of this phrase must be, *while they are now shooting forth*. Here also I have the authority of the Syriac, מְפַרְעִין (being the participle present of the conjugation Aphel) "*sprouting forth*."

I submit it, therefore, to Mr. Faber, that the above examples, and the authority of the Syriac version, which is generally believed to have been made as early as the second century, by men almost of apostolic character, while the Greek was yet a living language, are sufficient to warrant our rendering the ὅταν τελεσῶσι of Rev. xi. 7. *while they are accomplishing*. It is true, indeed, that the Syriac does not *thus* render this passage, but then it ought to be considered that the Syriac version of the Apocalypse does not possess the same weight as that of the Gospels, having been made some centuries later. (See Horne, vol. ii. p. 208.) The rendering of the Syriac is here "when they *shall finish* their testimony;" יְשַׁלְּמוּן.

There is another powerful argument in aid of the proposed rendering of Rev. xi. 7. for if we were to adopt that of our authorized version, we should be inevitably led to the absurd conclusion, that by far the most signal triumph of the apocalyptic beast is to take place subsequent to the expiration of the 1260 prophetic days, during which period, and no longer, it is given to him to make



war with the saints and overcome them. (Rev. xiii. 5—7.)

I am, &c.

C. W.

P. S. I have abstained from any remarks upon the so much disputed text in Rom. xi. 25, but I ask whether its strictest rendering may not be, "until the fulness of the Gentiles be *coming in*," i. e. *in the very act of coming in*. If I mistake not, this meaning was given to it some years ago, in a sermon preached at the anniversary of the Society by the Rev. D. Wilson.

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SOME THOUGHTS IN RELATION  
TO "OBSERVATIONS ON MR.  
FABER'S REMARKS ON ROM.  
XI. 25."

To the Editors of the *Jewish Expositor*.

Gentlemen,

THE great end of all our discussions, and of all our searchings into the scriptures, doubtless should be, the acquisition of "the truth"—the attaining of the real mind of that Spirit, under whose immediate influence and controul, the lively oracles were delivered unto us. Such a correspondent does the writer of this paper most sincerely desire to be, and the only aim in this very imperfect address is, to endeavour to exhibit the pure light of truth before his own eyes, and those of others.

Mr. Faber has manifested a strong mark of candour and sincerity in his paper for December, on Rom. xi. 25, and I should think he would be forward to acknowledge the truth and justice (as far as I am a judge) of the critical remarks of P. G. in the *Expositor* of this month, on the use of εἰσελθῆναι in particular, and of the Greek aorist subjunctive in general.

The *literal* statement of Mr. F. perhaps, may not be defensible, but the *thing signified* by his statement, I cannot but think, is what St. Paul has in view, and which, as Mr. F. thinks, will never meet with a

confutation. The same view, for substance, which Mr. F. now takes of the passage, and of the apostle's general argument, is, for the most part, maintained, if I mistake not, by Mr. D. Wilson, in his admirable sermon before the London Society, from this text, more than six years ago. In this discourse, a translation is given of the word εἰσελθῆναι, which it legitimately and plainly bears, and πληρωμα is understood in precisely the same sense as it is in the 12th verse.\* But as it was chiefly my intention in addressing you, to introduce into your pages a large extract from this excellent sermon, which seems to me to set the question very much at rest, and to be highly adapted to give full satisfaction to the enquiries of your correspondent, "A Lover of Israel," I shall begin at the 13th page, and transcribe all that is written upon "*The connection which the Jews' conversion will have with the salvation of the Gentile nations.*"—It proceeds as follows:—  
"But another important question presents itself in considering the future prospects of the Jews, *The connection which their conversion will have with the salvation of the Gentile nations.*"—"Blindness in part is happened unto Israel, till the fulness of the Gentiles be come in, and so all Israel shall be saved." The full conversion of the Gentiles, then, will be intimately connected with the recovery of the Jews. The general strain, indeed, of prophecy in the Old Testament, leads us not only to look forward to this, but to consider the conversion of the Jews as one great instrument appointed by God for bringing about the universal *conversion* of the heathen nations. Let any one look into the volume of prophecy, and he will see that the Jews are destined once more to become a blessing to the world. "The

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\* See Rev. D. Wilson's Sermon before the London Society, preached May 3, 1816.

remnant of Jacob," says the prophet Micah, "shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men," (ch. v. 8.) "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you," Zech. viii. 23.

To this particular view, however, the language of my text may appear adverse. The expression of that part of it which we are now considering, seems in its most obvious sense to imply, that when the Gentile world shall have first been universally converted, then, and not before, the house of Israel shall be saved. Hence we should be led to infer, that the conversion of the Jews to Christianity cannot be expected to take place, till the fulness of the Gentile converts shall first have completely come in. If this be a right inference, of course the considerate Christian, though he would not relax in his efforts to instruct and inform the Jew, especially when he reflects on the surprising, and in these latter ages, unprecedented, spread of religion in the world, yet could not be very sanguine as to the success of those efforts, whilst so large a portion of the heathen world remains still unconverted.

This difficulty will, however, I think, be removed, if we attend to the Apostle's argument in the context. "I say then," he observes, ver. 11, "have they (the Jews) stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing (marginal reading, decay or loss) of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the re-

conciling of the world, what shall the receiving of them be, but life from the dead?" ver. 11, 12, 13.

From this it appears that the future conversion of the Jews is to be much more the riches of the world, than their rejection formerly was. Now their rejection was the occasion which it pleased God to take, of sending salvation to the Gentiles: their conversion, therefore, will be much more the occasion of advancing that salvation: in other words, a much greater display of the riches of divine grace among the Gentile nations, shall follow the return of the Jews to the privileges of the church of God, than attended their rejection from that church. Thus, as the casting away of the Jews was the means of the reconciliation of the world, by the gospel being spread among the nations, the receiving of the Jews into the Christian church shall not merely be a more extensive reconciling of the world, but absolutely as *life from the dead*: shall occasion such a general *conversion* of the heathen, (probably by the means of the Jews embracing in every quarter, and propagating with zeal and affection, the doctrine of the cross,) that the whole benighted mass of Pagan and Mahometan nations shall start into spiritual life, as by a resurrection from the grave.

With this view of the Apostle's general argument, almost all commentators agree. They differ, however in the manner of accommodating the expression of the text to that conclusion. Some have thought that the "fulness of the Gentiles" here refers only to that number which God may be pleased to save whilst the blindness of the Jews continues. Others interpret it in the sense of a supplement, or filling up of a void, as the word is employed in St. Matthew, chap. ix. 16. and consider that the blindness of the Jews will continue, till so many Gentiles are converted as to fill the void made by their rejection. A far larger class of divines explain the fulness here,



of the fulness of the times, expounding it as synonymous with “the times of the Gentiles being fulfilled,” mentioned Luke xxi. 24.

The objection to all these comments is, that it requires us to understand the word *πληρωμα* in our text, in a different sense from that in which the apostle employs the same word, in the same argument, only a few verses before. But if a natural and consistent resolution of the apparent difficulty can be found, without altering the sense of the word, I conceive it must in all respects be preferable. In the 12th verse the apostle evidently employs the term as synonymous with the general reception of the Jews into the Christian church, and as opposed to their being diminished or cast off. In like manner, I conceive it to require the same interpretation here, and to mean the general conversion of the Gentile world. It remains then to be seen, whether the words connected with this term allow us to affix this signification to it. The expression, “until the fulness of the Gentiles be come in,” though presenting to the English reader the sense I have already adverted to, does not, I apprehend, require us to understand, that the entire number of Gentile converts shall be accomplished before the blindness be removed from the Jews, but only that the event referred to, the fulness of the Gentiles, shall be coming in, shall have entered, as it were, or come on the stage, shall have begun to take place, shall be in the act of being entirely and gradually accomplished.\* The reference is thus rather to the

commencement of the great event, than to its absolute completion, to something which shall introduce the salvation of Israel, and be in part contemporaneous with that blessing, in part consequent upon it, than to a consummation entirely fulfilled previously to the conversion of the Jews, and terminated before that conversion takes place. The word which the apostle uses to connect his argument, “And so,” (not, And then) “all Israel shall be saved,” may perhaps be just mentioned as rather favouring the view we are now taking, that is, the general connection of the fulness of the Gentiles with the conversion of Israel, than the exact order in the succession of events themselves.

If this then be the fair interpretation of the passage considered by itself, I conceive we are the more strongly called upon to adopt it, by the consideration of the apostle’s general train of argument in this chapter, which I have already noticed. The brief remark in the text is surely to be explained, if any ambiguity rest upon it, by the preceding adequate statements of the inspired writer. Besides, it is in the apostle’s manner, after he has dwelt fully on any topic, to advert to it afterwards by a rapid and incidental reference, trusting to his previous statement for the right interpretation of the whole. In this way, I trust, a consistent sense is assigned to the apostle’s argument, and the conclusion may fairly be drawn, that the judicial blindness will continue on the nation of Israel till the predicted conversion of the Gentiles begins to be accomplished. Then, when this fulness is actually coming in, all Israel shall be saved, and the ancient people of God shall again become a blessing to the world. As they were at first chosen from the heathen nations, and consecrated as the guardians of religion, and the progenitors of the Messiah, for the purpose of blessing all the nations of the earth; and as these blessings of the Redeemer’s grace were disseminated at

\* *Ἀρχὴς ἔστω τοῦ πληρώματος τῶν ἐθνῶν εἰσελθῆναι.*  
Donec, quosque, tantisper dum, usque ad id tempus quo plenitudo gentium intraret. Usque quo plenitudo gentium intraret. Quoad ingrediretur perfectio gentium. Such are the chief renderings of the ancient versions. They all admit, in common with our English translation, the natural interpretation of an event or transaction entering, being in the act of coming in. (See Jewish Expos. vol. i. p. 41.)

the first promulgation of the Gospel, by the means of their unbelief and rejection of God : so their future reception into the Christian church, shall be the occasion of the universal propagation of the Christian faith. Thus, as the Jews became enemies, as concerning the Gospel, for the sake of the Gentiles; so they shall become friends, as touching the same Gospel, for the sake of the Gentiles also—communicating to them, in the largest measure, the abundant promises of the covenant of grace.\*

What an encouraging, what a transporting reflection is this! What a view does it open of the riches both of the wisdom and knowledge of God! Does it not lead us to expect that a reviving piety is to spread (may I not say, is now spreading) through the Christian communities; that this will proceed till the fulness of the Gentiles comes in, and is beginning to burst upon the world. This new ardour of the Christian body, we may be allowed to hope, will excite the attention of the Jews, and will gradually lead to wise and persevering efforts for their instruction and salvation. The Jews shall catch the flame and be turned to the Lord; and shall then become the instruments of reaping the fulness of that harvest, of which they themselves were the first fruits. They shall become the heralds of the Saviour's approach, the witness of his Gospel, and the trophies of his grace in every part of the world. The truth and power of the Christian faith shall gain the understanding and heart of every people. Nations shall be born at once, till at length the shout of triumph shall resound through the vaults of heaven, "The kingdoms of the world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever." Perhaps it may be too hazardous to assert that this will be the exact succession of the divine proceedings. We cannot be too much on our guard

here. It is enough for us to believe, generally, that in something of a similar order, an effusion of the Spirit on the Gentile church, shall be the means of the conversion of the Jews; and their conversion, in return, the instrument of bringing in and accomplishing the fulness of the Gentile world." Thus far Mr. D. Wilson;—we make no comments upon the extract, but let it speak for itself.

Perhaps I am mistaken in thinking, that it does not very clearly appear, what the precise ideas of your correspondent are, upon the passage in question, but they are embraced, I imagine, in the two first expositions of the words "fulness of the Gentiles," given in the above sermon, as those of some commentators. The objection to these comments therein stated, appears to me sufficiently just and strong to cause their rejection, although your correspondent expresses himself, I think, not of that opinion.

With respect to the new views given of a passage in Isaiah, and Micah v. 7, I have only to say, that not understanding the Hebrew myself, I cannot at all judge of their merits or demerits: and I may be allowed to add, that I must continue to coincide with the views of the passages maintained by Louth, Scott, and D. Wilson, (whose knowledge of the Hebrew language is to be reckoned, I conceive, by no means inconsiderable) which are at full variance with those newly elicited from the Hebrew. I speak with more immediate reference to Micah v. 7. (See Scott on Mic. v. 7.) It does truly become us to be humble: and although we are commanded to call no man master, yet it may behove us to consider, and reconsider, and weigh, and pray many a night and day, ere we venture to give to the public in general, views of important parts of holy writ, essentially differing from those held by men of such high learning and piety as the aforementioned. But, before I conclude, I would just ask, whether it appears, that the writer of "Observations on

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\* See Jewish Expositor, vol. i. p. 41.

Mr. Faber's Remarks," has sufficiently perceived and marked the scriptural distinction between the *actual Millennial æra*, and the *times immediately preceding and introducing it*? Far more, I conceive, is told us in the scriptures concerning the latter, than the former. The times *immediately* introducing the thousand glorious years, peculiarly so called, are, I believe, the thirty and forty-five years of Daniel, *i.e.* seventy-five years; during which period, if many wise and holy men be not mistaken, the Jewish people, whose *conversion*\* to the Messiah is accomplished at the expiration of the *times, time and a half* of Daniel (xii. 7.), will, in an especial manner, be the instruments of whole nations being *brought forth* in a day (Isa. lxvi. 8.); and by thus becoming such signal blessings in the *midst of the land* (Isa. xix. 24, 25.), and such manifest objects of Jehovah's astonishing power, faithfulness, and love, shall get to themselves "praise and fame *in every land where they have been put to shame*: yea, will get them a name and a praise among all the people of the earth." (Zeph. iii. 19, 20.) We are irresistibly led to think from scripture, that the Jews will not only be the instruments of "the complete vivification and fulness of the Gentiles," but of generally communicating to them the *principle itself of general life*—that, strictly speaking, they will be the means of "*life from the dead*" to them.

It is conceded readily, that concerning the *Millennial day itself*, "the Millennial dispensation of the Gospel," we can, at present, have but faint and inadequate ideas: "We cannot (perhaps) adequately conceive, much less are we able to say," how things shall be at "that day." When the Jews are fully restored to their own land, after having accomplished

their glorious work of evangelization,—having diffused in every land where they were once a curse,\* the blessings of light, life, and salvation—when there shall be "HORROR UNTO THE LORD, upon the bells of the horses." When the glory of the Lord shall again fill his house, (Ezek. xliii. 5—7) and the altogether lovely and adorable Jesus shall be loved and served, and magnified by every heart and every tongue: then may it not be said, in the language of St. John? "Behold, the *tabernacle of God is with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. xxi. 3.) This will be heaven upon earth, the grand and glorious dispensation, which is the emblem and earthly representation of the heaven of heavens.

May the mighty God of Jacob speedily make bare his holy arm, and "give the kingdom and dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 27.)

I remain, &c.

Jan. 16, 1823.

R. G. W.

#### ON THE APPROACHING ANNIVERSARIES.

THE season is now approaching in which the Anniversaries of our Religious Societies are to be held in London; these will be followed by Anniversary meetings in different parts of the country.

At a time when some of the most distinguished of these institutions are publicly acknowledging their need of special assistance from on high, it will not, we trust, be deemed intrusive to remind your readers of the importance of earnest prayer for the special influences of the holy Spirit upon these assemblies. This

\* Not complete restoration to Palestine, which, we apprehend, will not take place till the very eve of the Millennial day, *i.e.* about seventy-five years after the expiration of the 1260 days.

\* Let us see and consider Zech. viii. 13.



subject was adverted to previous to the last Anniversaries. But it has been well observed, that it is not by the presentment of new theories, but by a devout attention to well known truths, that the cause of God advances. Let then Christians remember the nature of these meetings. Though branched out into different societies, they have all one object: to assist in promoting the glory of God, the advancement of the kingdom of his Son, and the salvation of immortal souls. The metropolis at these seasons resembles Jerusalem of old at their holy festivals. Ministers from all parts are seeking spiritual refreshment. They come to our meetings desiring to return filled with love to God, and with new zeal in the service of their divine Lord. Many of our nobility and gentry take these opportunities of observing the plaus and the spirit of our societies. The brotherly kindness, the general goodwill and universal benevolence these meetings present, may, by the divine blessing, convince them of the reality of the Christian's hope. They may not only approve, but cordially unite, in their objects. Our youth, also, may here receive some of their most interesting impressions, and learn from what they see and hear, that "wisdom's ways are ways of pleasantness, and all her paths are peace." How important, then, are these Anniversaries; nor are those in different parts of the empire much behind them. They are like the conduits which receive the full stream, and convey the water to each part of the garden. The gentry of the country, and the body of the people who cannot conveniently reach the metropolis, there receive the same excitements.

If these assemblies are but reflected on for a moment, it will be found, they command an interest in the fervent prayers of the Lord's children. The servants of God, also, who take an active part in these meetings, are placed in circumstances, which call forth our affectionate sympathy. They leave their families for the

public good: they are called upon to benefit others, at the very moment that, necessarily placed upon the pinnacle, they are themselves the subjects of peculiar temptations. What need have they for a single eye and a simple heart? What need of prayer and watchfulness—of heavenly wisdom—of souls filled with divine love, that they may edify others without injuring themselves. Surely, then, their circumstances call for fervent supplication that for the gifts bestowed upon them in answer to the prayers of many, thanksgivings may be given by many on their account. It is encouraging to know that since the last Annual Meetings, a considerable addition has been made to the Christians who, on every *Monday evening* in their families, and to the pious individuals, who every *Sabbath morning*, between seven and eight o'clock, in secret especially pray for the general outpouring of the Holy Spirit. To the prayers of these Christians we particularly recommend the Anniversaries of our religious societies. With what hope will the servants of God go forth, when they consider that they are borne up by the prayers of the faithful? And with what animation will Christians in general assemble, when they reflect that previous supplications are likely to bring down showers of blessing. "Pray for the peace of Jerusalem: they shall prosper that love thee." H.

#### REVIEW OF BOOKS.

*Scripture Antiquities: or, a Compendious Summary of the Religious Institutions, Customs, and Manners, of the Hebrew Nation; compiled from the most authentic sources, and designed as an Introductory Help for the better understanding of the Sacred Scriptures.* By the Rev. John Jones, Curate of Waterbeach, near Cambridge.—Price 5s. with plates. Seeley, Fleet Street.

It has been frequently remarked, that we lose much of the force, and

are very incapable of appreciating the beauty of many passages in the ancient poets and historians, because we are unacquainted with the peculiar circumstances under which those passages were written, and with the brief allusive references which they contain. A single hint on the mere turn of an expression, might be sufficient to render the meaning of a sentence abundantly clear and transparent, to those who were aware of the particular point to which it was more especially directed, and could estimate the local and other considerations which it involved; while by those who are precluded these advantages, its drift is but indistinctly perceived; and the spirit, by which it was once so strongly characterized, appears in the course of ages to have almost entirely evaporated. The same observation is, doubtless, applicable in a considerable measure to various parts of the volume of inspiration. When we recollect the unrivalled antiquity of the earlier portions of this sacred book—when we think of the endless diversity of the subjects, of which it treats—of the multitude of authors, that were employed for its completion—of the immense intervals of time at which they wrote—of the very peculiar nature of the dispensation under which its first and larger division was at different seasons, and often under the influence of pressing emergencies, embodied into its present form:—When we reflect that the other division which was united with the former volume at a much later period, was primarily addressed to a people for the most part brought up with a devoted attachment to the institutes of the ancient economy—to a people whose minds were familiar with its order, filled with its images, and in many cases, deeply impregnated with its spirit—when we bear in mind all these particulars, as well as others which might be added, and regard the necessary connection which they must hold with the style of scripture and the general complexion of its

prevailing phraseology, we cannot be surprized that it should require much collateral knowledge and information in order to perceive its exact import.

The Bible is, indeed, a book above all others, designed and calculated for *man*—as constituting an order of rational and accountable existence. It is obviously intended for the universality of the species, and exhibits an outline of human nature drawn with the utmost accuracy and precision, and meets every point of that nature with blessings suitable to its demands.—It expands its sphere of information, promise, exhortation, and appeal, to a magnitude which embraces the whole race—it takes cognizance of the case of the individual only, as it is comprised within the general. No book is less of *private interpretation*. What it contains as important and necessary to one, is in a greater or less degree, important and necessary to all. The leading truths which it reveals, are truths substantial and immortal. The grand principles which it develops, are principles firm and permanent in their nature. Its historic statements are not to be regarded as minute details of fugitive interest, but as records of universal concernment, and worthy of being held in imperishable remembrance. It is altogether, in short, as we have already said—a book for mankind, and not simply a book for individuals of mankind. But while we strenuously maintain the principle, which is the basis of these remarks, it must at the same time be acknowledged, that the Bible abounds with local and figurative allusions, that it addresses man with continual reference to the dispensation under which he lives—with a peculiar adaptation of language to the habitual train of his ideas, and to the fluctuations of character which may belong to him. This water of life comes down from heaven indeed, for the healing and refreshing of all nations alike, but it has unquestionably received a tinge from the soil on which it first de-

scended, and in order to its successful application, and to the full enjoyment of its benefits, it is important to be thoroughly acquainted with the causes which may be presumed to have operated in giving it that peculiar tinge. To supply this want of circumstantial information, is the object of "Scripture Antiquities," the valuable treatise which we have now to introduce into the notice, we trust the favourable notice of our readers. The design of this compendium is to exhibit within a small compass, and on a narrow scale, a general view of the ecclesiastical and civil polity of the ancient Hebrews, and especially of those rites and institutions to which reference is made in the New Testament, in order thereby to facilitate the understanding of those several forms of speech, which without such aid, would be involved in some degree of obscurity. This useful design appears to us to have been executed with great judgment and skill. Were we required to point out the excellencies which more prominently mark its character, we would say, that they principally consist in the rare combination which it exhibits of brevity and fulness. Though purposely reduced to a small size, and cautiously avoiding prolixity of discussion, it will be found, notwithstanding, to contain a satisfactory explanation of almost every example of figurative phraseology employed in the New Testament, in allusion to the various parts of the ancient economy. With these valuable qualities is associated a sobriety of judgment in the spiritual application of types and emblems, tempered with an infusion of devout feeling very seldom witnessed in works of this kind. In illustration of these remarks, and as a fair specimen of the work in general, we present our readers with the following account of the Paschal Lamb, as typifying the *person of Christ*.

"The person of Christ was typified by the paschal lamb; on which account, as well as in respect to the lamb of the

daily sacrifice, he is often represented under the emblem of a lamb. John i. 29, 36. 1 Pet. i. 19. The fitness and propriety of this emblem or type, consists partly in some natural properties belonging to a lamb, and partly in some circumstances peculiar to the paschal lamb. A lamb being, perhaps, the least subject to choler of any animal in the brute creation, was a very proper emblem of Christ's humility and meekness; and also of his patience and submission to his father's will, under all his sufferings and in the agony of death; for though he was "oppressed and afflicted, yet he opened not his mouth." Isa. liii. 7. By his almighty power he was able to deliver himself out of the hands of his enemies, as he did deliver himself on former occasions; (Luke iv. 30. John viii. 59.) but the Lion of the tribe of Judah became a lamb by his obedience to his Father's will, and compassion to the souls of men. There were some *circumstances* peculiar to the paschal lamb, which rendered it a very fit type and emblem of Christ: the paschal lamb was required to be *perfect*, free from all blemish, and every natural defect, that it might the better typify and represent the immaculate "Lamb of God, who taketh away the sin of the world," and who was made without sin, and never did any iniquity, Heb. iv. 15. vii. 26. 2 Cor. v. 21.

The paschal lamb was to be taken out of the flock, by which is typified our blessed Redeemer, who, in order that he might be made a sacrifice for sin, became partaker of flesh and blood, and was made in all things like to his brethren, Heb. ii. 14, 17.

The paschal lamb was to be a male of the first year, when it was in the highest state of perfection, in order to represent more fitly "the child that was to be born, the son that was to be given;" (Isa. ix. 6.) and also to typify the excellency of the sacrifice which he was to offer for the sin of the world.

The paschal lamb was to be taken out of the flock four days before it was sacrificed. This circumstance typifies Christ, who, four days before he suffered, entered Jerusalem, riding on an ass, the people bearing palm branches, and cry-



ing, Hosannah, (John xii. 1, 12, 13, &c.) and who left his father's house and family, and publickly engaged in his office as a Saviour three or four *prophetic* days, viz. years, before his death."

The whole volume is divided into five parts, and these again subdivided into a variety of minor portions. The whole arrangement evinces that particular attention has been paid by the author to the important requisite of the *lucidus ordo* in a treatise of this kind. While perusing this little volume, we were forcibly struck with the difference which marks the respective characters of sacred and profane antiquities. In the investigation of the former, the higher we advance, the more light and harmony and consistency do we discover. As we pursue our retrograde course along the avenue of time, the scene seems still to brighten on our view, until we open our eyes on the effulgence of that primæval hour, when the morning stars sung together, and all the sons of God shouted for joy. While, in the pursuit of the latter, when we have reached the confined limits of historical credibility, we find ourselves at once bewildered and lost. At every step beyond those narrow bounds, we plunge into a deeper chaos of mythological absurdity, we only advance to a labyrinth whose windings become still more perplexing—to a "confusion" which is still "worse confounded." On this

subject the work of the learned Stillington is invaluable. To such readers as may not have access to the "*Origines Sacræ*," and other voluminous productions of a similar kind, the concise manual of Mr. Jones will be a very useful acquisition.

From the terms in which we have spoken of this little work, it will be seen that we regard it with high approbation. Its defects, for every human production must have its defects, are trifling and unimportant, when compared with its general excellencies. Considering for what class of readers it was chiefly intended, there seems to be a somewhat redundant supply of references. A few slight inaccuracies of style are met with in the course of the work. There is also a nearly literal repetition, in pages 51 and 52, of what had been previously stated in page 5. These little errors, we have no doubt, the sensible and pious author will correct in a future edition. On the whole we earnestly recommend the present treatise, and deem it a suitable companion to the "*Scripture Directory*," and the "*Scripture Help*," already so well known to the religious public. We hail every instance of attention paid to scripture antiquities as a token of awakening interest in the welfare of the ancient people of God. Of these antiquities every Israelite, in respect of his kindred and origin, may justly say, *Pars Magna fui*.

## PROCEEDINGS OF THE LONDON SOCIETY.

### NOTICE RESPECTING THE SALE OF LADIES' WORK.

THE Repository for the Sale of Ladies' useful and ornamental Work, will be held on WEDNESDAY, APRIL 30, and THURSDAY, MAY 1, at the Great Room of the Crown and Anchor, Strand. The Sale will com-

mence at Twelve and close at Five o'Clock.—Tickets of admission may be had on application at the Society's House.

We request such Ladies as may intend to favor us with Contributions for the Sale, to send them by the 7th of April, directed to the Secretary of the Ladies' Committee, No. 10, Wardrobe Place, Doctors' Commons.

## EXTRACTS FROM 'THE JOURNAL OF MR. WOLFF.

28th November, 1822.—ARRIVED again in Malta, after a happy passage of sixteen days. Dr. Naudi came immediately, told me that he had received letters from dear Mr. Drummond and Mr. Bayford, and he promised me to take care that I may soon get out of quarantine, in order that a Jewish Association may be established in Malta.

29th November, 1822.—Dr. Hennen, Deputy Physician of Hospitals, Drs. Naudi, Kennedy, and my fellow-labourers, Temple, King, and Fisk, from America. Mr. King delivered to me a letter from Mr. Wilder, at Paris, and Mr. Fisk a letter of Mr. Leever from Smyrna. As Messrs. Fisk and King are going back to Mount Sinai and Jerusalem, I hesitated not to determine myself to go back with them. God be praised that thou hast finally heard my prayers, and hast given me two fellow-labourers, two Gentile fellow-labourers, with whom I may go back to Jerusalem, to speak once more on the Saviour's mercy, on the Saviour's love towards poor Israel! Oh Lord, I have not deserved it, surely not, that thou art pouring abroad in my heart thy love, thy bleeding love, and dost load me with thy mercy. I hope, still I hope to see the day, the glorious day, when Israel finally will worship, serve, and adore thee all the days of their life. Surely it is not ascertained by facts, nor is it agreeing with the history of thy redeeming love, that Israel shall never be saved. It is true, indeed, that people is a singular people, no people received so many demonstrations of the kindness of God than that people—and notwithstanding all, we meet scarcely among us any other nation with so many instances of backsliding committed than by that people. But it is, on the other hand, likewise true, that they often turned to God when even the saints, the elect of God, despaired, entirely

despaired, at their recovery! "Ye cannot serve the Lord," are the words of Joshua, the servant of Moses, upon whom Moses had laid his hands, but Israel served the Lord all the days of Joshua. "I remained alone," did Elijah exclaim, while 7,000 of Israel have been on the Lord's side, who had not bowed their knees before Baal! And from the time of their captivity in Babylon, they did no longer fall in idolatry, in order that the reason of their present captivity, eighteen hundred years since, may the clearer appear; that reason is, that they have crucified the Lord of glory! But now is again a very remarkable time; so many go now out, to see whether Israel may be saved—shall their endeavours, O Lord, be in vain! Shall they be obliged to turn to the Gentiles? Oh, I trust not, O Lord! but rather that they will humbly and penitently come unto thee. But thou, O Lord, thou knowest my weakness, with which I go on the work to labour in thy vineyard—wilt thou finally not have mercy upon my own soul, and bring her savingly converted unto thee! Oh Lord, how often do we pretend to meditate on the weakness of our soul, whilst it is the experience of another saint, whose sighs we have read and heard, and try to imitate, without their proceeding from the depth of our own soul.

30th November, 1822.—Dear Fisk brought for myself and my two boys other dress, in order that I may the sooner get pratique. I wrote a letter to Jew Poriente on the truth of Christ.

1st December, 1822.—I read the 5th chapter of St. Matthew, and prayed in Italian with the servant who guards me during the quarantine. I read for myself Psalm xix. the following verses spake to my heart, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer!"

Mr. Fisk has invited me to preach, after my quarantine will be over, in his church in the Italian language. I intend to cite the text in the Latin tongue, according to the translation of the Vulgate, and translate in Italian, according to the translation of Archbishop Martini.

PRAYER.

Lord, I feel, and am fully convinced in my mind, that I am not yet quite closely to thee, as I ought to be. If it is thy will send me back to Jerusalem with those two good Gentile preachers, such zealous preachers of thy Gospel. Ought I not to be ashamed for myself, to observe so much love in two Gentiles towards my brethren, and I am often so lukewarm! O Lord, send me out with them, and keep us all three under thy holy protection, and give us thy Holy Spirit, and an abundance of the river of that love which thou hast displayed towards sinners on the cross! There thou didst plead the sinner's cause—let us likewise plead the sinner's cause; and let us not only preach the Gospel to Jews, but likewise to the children, the descendants of Ishmael. Lord, let us show by our life and example, that we are thy children, sent forth to seek the lost sheep, wherever thou dost send us.

Lord, I remember, when I went to Saida, I met a Turk on the road, who kneeled down, his face turned towards — alas! towards Mecca: he stopped with his horse, descended, and prayed near the shore of the sea, and exclaimed, "In the name of a merciful and pitiful God!" It was an imposing sight indeed. O Lord, that Ishmael may begin "to live before thee!" The descendants of Ishmael are so far right, that the Jews devised a stratagem against thee, and that they have not believed in thee, and that they are speaking a grievous calumny against Mary: but it

is, on the other hand, a grievous calumny of the descendants of Ishmael, to deny that the Jews slew thee, but one in thy likeness. Verily, they have slain thee, O Lord Jesus Christ, and thy blood will finally expiate their sins. But speak likewise to the souls of Mahomedans — of the descendants of Ishmael; "Let there be light," in order that they may no longer turn their face towards Mecca, but towards thy heavenly Jerusalem—towards Calvary—towards the Cross, the banner of salvation. And again, O Lord, I beseech thee, let thy cause not be disgraced, let thy cause not be blasphemed, by any backsliding, from the side of thy servant. O Lord, I am not sent out by that Society at London, which thou hast formed for the conversion of my brethren, but I am sure that Society does not less take interest in my mission, than if I was sent out by them; and I am sure that their prayers are following me, wherever I go. O Lord, assist me, be my guide, in order that I may no longer be so weak as I have been hitherto; but let me be mighty in thy strength. O, if I should fall, it would be a shame before God—a shame before men! What shall I say more, my heart is so full . . . . . My soul was alarmed by the words of St. John's Revelation, (ii. 2.) last words, "and thou hast tried them which say they are apostles, and are not, and hast found them liars." Lord, is this the case with me? How awful would it be if this was the case with me! But in thy mercy I trust, that thou wilt perfect the work thou hast begun in me; let me not leave my first love to the proclaiming of thy holy name.

2d December, 1822—I read the Missionary Herald of the American missions; I was not able to go on in the perusal of it, a sweat of anguish overpowered me at the thought that I have surely preached so weakly thy holy Gospel, O Lord! When will the time approach, O Lord, that my heart shall wholly and entirely belong



unto thee, and only unto thee—when shall that time approach; that I shall be entirely destitute of all earthly thoughts—when shall that time, that blessed time approach, that my heart, my mind, my senses, shall be entirely absorbed by the one thing needful—when shall that time approach, that I shall be no longer troubled when one tries to distress my mind! O that thou mayest bow the heavens and come down and touch my heart! Jesus, my Saviour! Jesus, my Saviour! Jesus, my Saviour! Thou knowest my heart; thou knowest the description of my mind—of my soul. Thou doest, therefore, not want to be informed about me by human testimonies. Thou knowest what in me is—there is such a barrenness in me, O Lord—there is such a barrenness in me, O Lord—there is such a barrenness in me, O Lord,—and notwithstanding all that barrenness, there is so much of self-conceit and pride, that I have reason to abhor myself. At that I could weep all the day through, and all the night through, for those defects I have committed from my youth, and for those defects that I now daily commit; but thou, O antitypical Joseph! thou, Jesus Christ, my Lord and my God! thou art the same Lord who wast with Noah and his whole house, when all the fountains of the great deep brake up; and thou didst bear up the ark, and thou didst preserve Noah and all his house. And thou, Jesus Christ, art the same who heardest the voice of Hagar and her lad in the wilderness: and thou didst open her eyes and she saw a well of water. O Lord, thou seest now here thy servant's soul in the wilderness and thirsty; open my eyes that I may see clearer and clearer that well, springing up to everlasting life!

Lord Jesus Christ! I have seen those awful instances, when one of thy servants fell, there was a mourning in thy whole church—all thy members mourned—it was like an electrical stroke which penetrates even those who are in distant coun-

tries, distant from that country when that brother fell—perhaps, they had just been praying for that brother, while the sad news arrived—that brother is fallen—no indignation takes hold of their heart, no anger, but a deep sorrow—a grief.

Lord, God, Jesus Christ! I am now writing these lines on my knees, while all are sleeping around me! forgive, O Lord, for thy blood's sake, my past iniquities—cast them into the depth of the sea—and enable me to celebrate on the shore, thy glory, power, and honour! Amen.

3rd December 1822, Messrs. Fisk, King, Temple, and Dr. Naudi, called on me. I spoke to them about the dispositions of many Jews at Jerusalem to hear the tidings of salvation. I feel myself so strictly united with those dear, dear brethren in the Lord, that I am not able to express it! After them, Mr. Seiber, the Austrian Consul of Malta, called on me.

O Lord! when I consider the state of thy people, the disposition of their mind, I cannot but worship and adore thy mercy and goodness, and loving kindness: how often did they promise to Moses! But there was a time when they served thee faithfully; they served the Lord all the days of Joshua, although thy servant Joshua himself maintained that they cannot serve the Lord—and they served the Lord. And in the same manner it is now the case with thy people; many of them profess the faith in their Saviour, but we see, alas! many backslidings; and for this reason even Gentiles of piety think like thy servant Joshua did, that “they cannot serve the Lord.” But I trust and hope, by thy infinite grace, that the time will approach when thy people will finally be the redeemed of the Lord, and the whole world will serve thee.

4th December, 1822. — Lord, I have already sinned in abundance, when will the time of redemption come? when will my heart be sanctified by thy grace? I am exceedingly cast down, and I scarcely dare to look

upwards, it seems to me as if my Saviour was disappeared, "a little while and ye shall not see me, and again a little while, and ye shall see me."--- Let me see thee, O Lord! Amen!

5th December, 1822.---The Rev. Mr. Jowett called on me, and in the Lazaretto, conversed with me on the subject of missionaries, and the state of the Jews at Jerusalem and Palestine. I desired him to draw the attention of the English inhabitants of Malta to an establishment of an Auxiliary Society for the Society of promoting Christianity among the Jews.

6th December, 1822.---Lord, if it is thy holy will to make me an instrument in thy hand to proclaim peace, to proclaim glory to Thee, O Most High, and good will toward men, then give me thy grace, O Lord, that I may feel myself that peace, and the glory of thy Gospel in my own soul, and give me that good will towards men, towards every man, towards men, even towards men, who have no good will towards me---for I must know that as thou didst not come for the righteous but to call sinners to repentance, thus I must do, thus I must do, thus I must act---give me thy grace, O Lord, that I may be enabled to sit down at table, with publicans and sinners, to bring them by the saving doctrine of thy Gospel---and if it is thy will, O Lord, hear me, I beseech thee, let me not give any offence to any body---Hallelujah! Praised be thy name! Hallelujah!

"Paul, called to be an Apostle of Jesus Christ, through the will of God!" O Lord, I pretend to be a Missionary of thy word---am I this through the will of God? if I am through thy will, then, O Lord, purge me with hyssop, that I may be clean, purge me with thy precious blood, that I may go back unto the Church of God which is at Jerusalem, unto thy Church in the Wilderness, that I may preach to them, by my words, life, and conversation, to be saints to be sanctified in Christ Jesus! confirm in myself, O Father, by thy holy Spirit, the testimony of thy Son Jesus Christ! So that I may come behind in no

gift, waiting for the coming of our Lord Jesus Christ! that I may be blameless in the day of our Lord Jesus Christ! that I may be called unto the fellowship of thy Son, our Lord Jesus Christ! that I may be perfectly joined together with thy saints in the same mind, and in the same judgment---let me not be with any in contention! For thou, O Lord Christ, art not divided! O rend the heavens and come down, with thy fire divine, and direct and incline me, according to thy will, in order that the cross of Christ may *not* be made of *none* effect, by my deficiency! let thy cross, O Lord, be first of all made to me, *by experience in my own soul---the power of God!* let me not be a disputer of this world! *save me, O Lord*, by the foolishness of thy preaching! I heard that thousands of prayers are offered for me in England, let those prayers, O Lord, not be disappointed! Let the time of my quarantine at Malta, be the time of bringing me savingly to the experimental knowledge of thy cross! O Lord, I am empty and void! speak to my soul: let there be light! and thou, Christ Jesus, be unto me, wisdom, and righteousness, and *sanctification*, and redemption! and let me glory in the Lord!

7th December, 1822.---Jehovah-Jireh! withhold not thine only Son from me! and withhold not thy only Son from thy people! let thy holy Gospel be seen in the mount of the Lord!

Jehovah-Jireh! give to me thy powerful grace, in order that I may likewise nothing withhold from thee!

Jehovah-Jireh! behold the fire of my passion, the fire of the corruption of my heart---behold my lukewarmness in thy service---where is the Lamb---where is thy only begotten Son?---Jehovah-Jireh!

Jehovah-Jireh! speak to my soul, "Here am I, my Son!"

Jehovah-Jireh! with my soul have I desired thee in the night; yea, with my spirit will I seek thee early! let favour be shewed to me, by hastening to convert my soul truly unto thee! Jehovah-Jireh!

Jehovah-Jireh! let soon that day

be seen! that that song may be sang in the land of Judah: We have a strong city: Salvation will God appoint for walls and bulwarks: and ordain peace for thy people, and work all their works in them! Jehovah-Jireh!

I received to day a letter from Mr. Bayford by which I received the sorrowful account of the death of the Rev. John Owen. Again a servant of the Lord gone to his rest.

My two Greek boys learn now by heart portions of the Greek Gospel. It gives me unspeakable joy that the Lord has made me the father of two Gentile boys.

8th December, 1822.--When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, then I cannot one moment doubt that thou art mighty enough, to be the helper of the fatherless, that thou art mighty enough to prepare my heart, and the heart of thy people residing at Jerusalem, for receiving thy holy Gospel! O Lord, be my counsellor, for how long shall I take counsel in my soul? having sorrow in my heart daily? Consider and hear me, O Lord, my God; lighten mine eyes, lest I sleep the sleep of death! Lord, thy people are gone aside, thy people are all gone aside, we are all gone aside; they do not call upon the Lord Jesus Christ--O Lord, I am now bidden to the wedding--draw me, that I may come unto the marriage of the Lamb--let me not make light of it, and let me not go mine own way--let me not go to my merchandise--and, O Lord, make me one of those servants who go into the highways that I may gather together the lost sheep of Israel! both bad and good to the wedding of the Lamb! O Lord, let thy people cease to fill up the measure of their father, in order that they may escape the damnation of hell!

And gather these poor Israelites under thy wings! Blessed be Thou that cometh in the name of the Lord! Lord, I hear nothing around me, since

my arrival in this island, than sighs and prayers for Israel's salvation--and my heart so cold and indifferent!

9th December, 1822.--"Watch ye therefore, for ye know not what hour your Lord will come!" this, O Saviour, thou doest say to every one, but especially to those, who go about to proclaim thy name, in the congregations of Israel, and how often do I begin to sleep--how often did I go about without preparing the lamps! O Lord, O Saviour, out of the depth I call unto thee, appoint not my portion with the hypocrites--neither appoint my portions with those, who by their irregular conduct give just reasons to others to believe they are hypocrites?

I wrote to several persons here about establishing an auxiliary Society for the Jews' Society at London.

16th December, 1822.--I got Pratique, and took my abode in the house of Doctor Naudi. I called on the Rev. W. Jowett, and was very kindly received by him and Mrs. Jowett.

I heard in the evening a sermon of Mr. King the Missionary sent by the Paris Missionary Society--he had for me a letter of introduction from --- Wilder, Esq.

Wednesday 19th December, 1822. ---I preached a sermon in the chapel of Mr. Temple, in which I gave a short account of my proceedings in the Levant, and of the earthquake.

Thursday, 20th December, 1822. The Rev. --- Jowett invited the Rev. Messrs. Temple, Fisk, King, Deinen-ger and myself to ask me several questions with regard to the Jews--but I had to propose many objections which I wanted to be answered by the Christian brethren in order that I may be better prepared for my Jews in the Levant. After this we dined together. I went to day on board of His Majesty's ship of war Martin, and sold there seven English Bibles, and seven English New Testaments.

WOLFF.



LETTER FROM REV. J. KING,  
AMERICAN MISSIONARY TO PALESTINE.

Malla, Dec. 25, 1832.

Dear Sir,

It is by the request of Mr. Wolff, your missionary, with whom I am expecting to go out as a fellow-labourer upon the mountains of Israel, that I now take the liberty of addressing you. I came here, a few weeks since, from Paris, in order to join the Rev. Mr. Fisk, missionary from America, and to go with him to Jerusalem.

While we were making preparation for our departure for Alexandria, Mr. Wolff arrived here from that place. He came expressly for the purpose of finding Mr. Fisk, in order to go with him. We have all taken our passage together for Alexandria, and expect to sail next Friday, and to make our journey together through the wilderness of the Holy Land.

From the short acquaintance I have had with Mr. Wolff, and from the spirit which he seems to possess, I cannot but "praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment," that he has put it into your heart to patronize, and send forth as a missionary, this zealous Israelite, in whom indeed there appears to be no guile.

His knowledge of languages pre-eminently qualifies him for the great work in which he is engaged. And his child-like simplicity of manners, though to some it may appear to be a want of manly dignity, gives him access to thousands and tens of thousands, and an influence over them, which men of more unyielding manners might not be able to obtain.

It is peculiarly necessary, that a Christian missionary should be of easy access, of mild and winning manners, and that he should know how to "condescend to men of low estate." This is not always the case, even with those, whose piety and learning entitle them to a high rank

in the estimation of all who love the Lord Jesus in sincerity.

I already feel much attached to this Christian Jew, and I anticipate much pleasure in going up to Mount Zion with him, and with Mr. Fisk, who is known and beloved in all the American churches; and who has the entire confidence of all his Christian acquaintance. He has spent three years in the Levant, and has had experience in all the routine of missionary labours. He possesses zeal and activity, and all requisite prudence to fit him eminently for his high and sacred calling.

That all your benevolent exertions may be crowned with success, and that the love of Jesus Christ, whose cause you are striving to promote, may be continually shed abroad in your heart, is,

Dear Sir,

The sincere desire and prayer, of your unknown friend, and obedient servant,  
J. KING.

To Henry Drummond, Esq.

Dear Sir,

THE earnest solicitation of Mr. Wolff shall be my apology for troubling you with this postscript. From the partial acquaintance I have had with him and from all that I have learned concerning him, I feel that it is a cause for devout gratitude to the Head of the Church, that he has given to this man such eminent qualifications for the service in which it is your honour and happiness to have employed him.

So far as I am able to learn, there is but one opinion concerning him, which is that he is preeminently qualified to be a missionary to his brethren. It is my constant prayer for him that he may be enriched more and more with all wisdom and utterance, and that both he and his patron may be remembered among them that instrumentally turn many from their sins to God to wait for his Son from heaven. With much respect,

Dear Sir, your obedient servant,

DANIEL TEMPLE.

To Henry Drummond, Esq.

## LETTER FROM DR. NAUDI, AT MALTA.

My dear Friend,

THE Rev. Messrs. Pliny Fisk, and Jonas King, two excellent friends, missionaries from America to the Holy Land, on their going on a new missionary tour to the Levant, and particularly on their being accompanied in this tour, by our good friend Mr. Joseph Wolff, the missionary for the Jews, I gave them a stock from the books belonging to your Society for promoting Christianity among the Jews, which are in my possession, in five boxes, made in a size to be carried by the mules as usual in Palestine. These boxes contain 312 Hebrew New Testaments, 29 books of the Prophets, 10 German Hebrew New Testaments, 20 of the Gospels, 800 Tracts, and 2000 Cards. About the disposition and distribution of these books Mr. Fisk and especially Mr. Wolff promised me, to write to you from the spot through Malta; and when you write to them, letters arrive safe by directing them to me in Malta, I shall know constantly where they are.

I anticipate a hope, through God's assistance, of much success to their labour in the Levant. The two American missionaries, whom I mentioned, are persons well qualified for this mission; they are strong in health, which is very requisite for travellers in these dark and rough countries, where ease and almost every accommodation for life is wanted; they are pious, steady, patient, and endowed with Christian prudence and sound judgment, which qualifications are the most requisite for the Mediterranean countries, where Christians are as yet in a state of great ignorance; divided into so many different denominations, and all obstinately attached to their creed. Mr. Fisk when in Malta used to preach the Gospel of the blessed Redeemer, to the English, the Greeks, and Italians; to every one in his native tongue.

Mr. Wolff arrived in Malta on the

27th of November, with a full intention to proceed to England; but when I read to him the letter which I had just received from his kind patron, Henry Drummond, Esq. he concluded immediately to go back again to Jerusalem. And Mess. Fisk and King, who were waiting for an opportunity for Alexandria, waited a little longer, until he would be out of quarantine, and ready to go with them. So they united, and left Malta on the 3d Inst. on board of an English ship.

On December 18, three days after his being in pratique, Mr. Wolff preached a sermon, which having been a kind of report to his friends, of his operations in Syria and Palestine, has interested a numerous congregation. He has sent a copy of the sermon to Mr. Drummond, and you will most likely see it.

On December 29, Sunday, a sermon was preached again, by the Rev. J. King, on behalf of the Jews, scattered in these our parts, at which I am sorry I was not present, but I am told it was very affecting. It is certainly striking to observe how at present the cause of that interesting nation is in every direction approaching to its end, and prophecies to their fulfilment; and it is edifying to every mind to see the interest and the means the Gentile Christians are now taking for the spiritual welfare of that people, and to perceive also the propensity on the part of the Jews themselves, for a direct approaching to the fountain of life, and the centre of all welfare, Jesus Christ.

After the latter sermon a collection was made, amounting to fourteen dollars, and a gentleman very anxious for the Jewish cause the night before had given two dollars and a half. Mr. Wolff before his departure left four dollars also; the total, twenty dollars and a half, are with me, and I will send them by the first opportunity to you, for the Society for promoting Christianity among the Jews. I hope in time we shall succeed to establish here a society

for the Jews, as an Auxiliary to the Society in London, or at least as a Corresponding Committee. I desire you would send us here from time to time your publications from the Society, and let me have the Jewish Expositor monthly.

I remain, yours, &c.

CLEARDO NAUDI.

To Rev. C. S. Hawtrey.

#### LETTER FROM MR. WOLFF TO THE COMMITTEE.

Gentlemen,

You will excuse that I did not long ago perform my duty by expressing to you the gratitude I still, and hope ever to feel, towards every one of you, for the kind protection you afforded to me when at Cambridge, and for the orders you sent to Aleppo, to furnish me with Hebrew New Testaments. You may be assured that I cannot without tears remember the kind affection you exhibited towards me.—Gentlemen, you have to undergo many trials in your labours for the benefit of my brethren—for their eternal welfare—but notwithstanding all this—it is the Lord's command to speak comfortably unto the children of Zion! and I trust and hope by the Lord's infinite mercy that Israel will finally be constrained to know him—and the voices of their prophets which are read every Sabbath day, and that they will begin to fulfil them in believing in him—who is God above all, blessed forever.

I know that you have received the accounts I sent to my kind patrons, Henry Drummond, Esq. and John Bayford, Esq. You will have perceived by them that even the Jews at Jerusalem, were ready to listen to what I had to say, and they told me what their expectations and hopes are!—and as I am now returning to Egypt and Jerusalem in the company of the dear brethren from America, the Rev. Mess. Fisk and King, we will see more exactly the result, which the reading of the Gospel, and my conversing with these poor

sheep of Israel, might have produced, by God's grace.

On my arrival at Malta, I perceived by the letter of Henry Drummond, Esq. directed to Dr. Naudi, that the Committee of the London Society for promoting Christianity among the Jews wishes that an Auxiliary Society at Malta might be established. On account of my short stay here, I was not able to form such a Society, but I desired my American friends to make a collection in their Chapel, and Mr. King preached a sermon, and after this a collection was made of fourteen dollars; and I received the day before, from Mr. Kerby, who is an annual subscriber, two dollars and a half, and D. Grant, Esq. gave to me two dollars as a donation, which I gave to Mr. Jowett; and I wrote a subscription paper, which immediately was signed by the Rev. Mr. Temple from America, who is a stationary Missionary at Malta, and by Mr. Kerby. The latter is so kind to procure the other subscribers. Both Mr. Kerby and Mr. Everard are annual subscribers to the Society, and they desire with great eagerness to read the publications of the London Society for promoting Christianity among the Jews. Would you, Gentlemen, be so kind to send those publications to our common friend, Dr. Cleardo Naudi? You will allow me to observe, that Dr. Cleardo Naudi would be a very valuable correspondent to the London Society for promoting Christianity among my brethren. He is a truly pious gentleman, and zealous for the Divine glory, and highly respectable. He could draw the attention of Maltese Catholics to the glorious cause you have at heart, and he is really the father of Missionaries; and I know of him several facts which afford to myself great evidence of his true piety. He is a friend to all and with all, who love the name of Jesus Christ in *sincerity* and *uprightness*; and he himself told me that he should be most happy to promote the cause of your Society as



much as the Lord shall enable him. He has furnished me again with a considerable quantity of Hebrew New Testaments. If you take in consideration the poverty of the Jews in the Levant, you will not be displeased at my having given them gratis. I have however sold seven at Aleppo for fifteen piastres—those poor creatures were however interrupted in reading the word of life by the terrible earthquake! which made a ruinous heap of Aleppo and Antioch! and Jisar Alrhogl and Scanderoon, and of all the villages twenty leagues around Aleppo! The whole Pashalic of Aleppo is gone, and men had no longer time to repent! and infidelity was no longer permitted to blaspheme, or to utter a malicious smile—nor to call enthusiasts the saints of the Lord! Surely, you would have been delighted, even as I was, if you had seen the New Testament published by your Society read by Jews upon the highest tops of Mount Lebanon, and if you had seen at Jerusalem Jews seventy years of age, reading the New Testament; and verily, several of them declared, that the power of God *נְבוֹרַת יְהוָה*, is contained in the writings of St. Paul; and although I did not always think it worth the while to answer the whimsical objections of Rabbi Mendel, he nevertheless acknowledges that another spirit must be in the Gospel than in the Christians of the East.

I hope that the Lord will finally hear my prayers, so that I shall meet one day upon Calvary one of your Committee—the Rev. Lewis Way.

Malta is the very centre place for the Levant, and if you will favour Dr. Naudi with your confidence, I hope that you will be blessed by God's grace, in your labours for my brethren in the Levant. I hope to be at Jerusalem next Easter-day, if the Lord pleaseth, together with brothers Fisk and King.

You will have heard that I took with me from Cyprus two Greek boys, the father of the little one was

heheaded, the father of the other saved his life by turning Turk. The younger is eleven years of age, the other fifteen years of age. Both of them write, read, and speak the modern Greek, and understand the literal Greek. I send them to the care of Henry Drummond, Esq. that they may one day or other be sent out as missionaries for their nation.

I should be very much obliged to you indeed, if you could send to me Hebrew Tracts, but not in Jewish German characters, which the Jews in Palestine are not able to read; but rather in *biblical* characters, as for instance Mr. Bayford's tracts, and it might be well if the tract *דברי נצחון* would be printed in large Hebrew characters. I am this time taking with me the printing press of Henry Drummond, Esq. I should be very much obliged to you, if you would favour me with Hebrew types, for I might print Hebrew tracts at Jerusalem. It might be well if you would send to me those Hebrew types with which Rabbi Solomon Isaac's Commentary (*רש"י*) is printed. I should be very much obliged to you for it indeed.—You will likewise be so kind to receive every year, One pound from myself for the London Society for promoting Christianity among the Jews—and please to send to me the Jewish Expositor. I left with doctor Naudi One pound for this year. I read to day the Jewish Expositor of December 1822, by which I perceive that Mr. M'Caul is returned to receive holy orders, about which I very much rejoice indeed—for it gives me some ground of hope that he will come to Jerusalem in the company of the Rev. Lewis Way.

Since I experienced the earthquake, a curious feeling takes from time to time hold of my heart, I think often to hear it again, and this was just the case in this moment that I am writing to you. God preserve us from all evil and from all trouble.

The editions of the prophets are very much liked by the Jews at Jerusalem; it might, however, be well

if the Society would reprint them again, without the least Latin character in the title-page, for they are too scrupulous, and desire to have exactly their editions; namely, their *Masoretical* editions. The edition of Jablonsky is very much liked, and the edition of Simon, with large types, not that with crosses. I am far from trying to undervalue the other editions, they may be very acceptable among the Jews at Berlin and Frankfort, but certainly not among those of Jerusalem, Safet and Tiberias.

On our return to Egypt, I visit again, together with the two American brethren, the spot of Mount Sinai, and then we go from Suez to the Jordan, and from thence to Jerusalem. I send my two printing presses from Cairo to Damiat, and from thence to Jaffa and Jerusalem.

I preached again last night (1st Jan. 1823) in the Chapel of Mr. Temple, on pardoning grace, proclaimed by our Saviour Jesus Christ. It is a great comfort to such a ransomed sinner as I am, to speak often on the mercy of God. It is now just midnight. That the blessing of our Saviour may rest upon you, and that his Holy Spirit may bless your labours by calling to Israel, "Hear ye him!" this is the earnest prayer of, Gentlemen, Your's, &c.

JOSEPH WOLFF.

*Valetta, Jan. 2, 1822.*

*To the Committee of the London Society.*

#### BERLIN SOCIETY.

WE have heard, with great regret, that our valuable Vice-President, Sir G. H. Rose, is about to leave Berlin and return to reside in England. The benefit, which he has, by God's blessing, rendered to the cause of the Society since he became one of its supporters, has been of the most important kind. Our missionaries have found him not only ready to exert himself officially to facilitate their progress, but to afford them at all times faithful and affectionate advice to guide them in all difficulties. His place will not easily be supplied, but we have much satisfaction in stating that Professor Tholuck, a man respected both for his piety and learning, and who possesses an extensive acquaintance with Oriental languages, has undertaken the office of representative of our Society at Berlin, and from his zealous labours in various ways we anticipate, under the Divine blessing, much good.

SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel; on Sunday Evening, April 6.—ABEL A TYPE OF MESSIAH.

#### P O E T R Y.

DAUGHTER of Israel, the snows  
Of the bleach'd lily, and the rose  
Thy brows no more adorn;  
The thunderbolt hath scath'd thine head;  
Alive thou'rt number'd with the dead,  
Victim of wrath and scorn.

'Midst realms of ice thou now must freeze;  
With bleeding feet and trembling knees  
Now brave the Dog-star's sky:  
Each languid footstep seems the last;  
She's blighted by the Simoom's blast;  
The desert springs are dry!

See Hope expand her parting wings,  
 No Son of heartless Edom brings  
 The cup to slake her thirst :  
 Exulting drink her ruthless foes  
 The tears, that weep a thousand woes  
 Of her, of God accurst.

She wails the glories of her race,  
 That mighty fane, of which no trace  
 On Zion's cross is left :  
 Of that blest Mount, the Paschal Feast—  
 The Prophet's voice—th' atoning priest—  
 She lies of all bereft.

No Sun she sees ; the light'ning's glare  
 Hath scorch'd her eyes ; in blind despair  
 She gropes her dangerous way.  
 Pray God to bid her exile cease,  
 In Christ's name pray for Salem's peace,  
 For Salem's welfare pray.

Virgin of Zion ! lift thine eyes,  
 Behold the gleam that gilds the skies,  
 The purple dawning light :  
 New string thine harp to sound the strains,  
 That gladden'd Judah's watching swains  
 On Bethle'm's holiest night.

The brazen sky, the iron earth,  
 Have vanish'd. Lo ! in sudden birth  
 Bursts from the teeming soil  
 Each planted flower, that odours breathes ;  
 The vine entwines in clustering wreaths  
 The bough that drops its oil.

Soft breezes fan the air ; the grain  
 Clothes in deep gold the fertile plain ;  
 Rich spices load the gale :  
 From each stern wood-capp'd mountain's side  
 Clear torrents hurl their glittering tide  
 Into the laughing dale.

Thy lonely pilgrimage is o'er,  
 Thy wounds, thy sorrows are no more,  
 God hath thy pardon seal'd,  
 E'en for the crime of Calvary,  
 In mercy, and in majesty  
 Thy Saviour stands reveal'd.

Bring perfumes from Engedi's rocks,  
 With Sharon's rose to deck her locks,  
 The valley's lily coy :  
 With nuptial pomp in garments white,  
 Zion ! the bride ascends thine height  
 To everlasting joy.



## CONTRIBUTIONS TO THE LONDON SOCIETY.

A. W. for Hebrew Testament .....	3	0	0
Booth, Ann and Susan, by Rev. D. Ruell .....	0	12	0
Brown, John, Esq. Upper George street, Portmansquare .....	5	5	0
Byard, Miss, collected by her .....	0	9	4
Champion, Miss, Frederick's place, collected by her .....	1	7	1
C. M. L. collected by her .....	4	4	0
Dickenson, Rev. I. H. Blymhill, Staffordshire, col. by him .....	1	3	0
Dickenson, Mrs. produce of Jews' box .....	1	1	0
Friend, by Mrs. Dyke .....	1	0	0
Lady, by Rev. J. Arundel .....	1	1	0
Williams, Mrs. R. Grosvenor square, collected in a box .....	6	0	0
Ditto, on account of fancy work sold .....	5	0	0
Abingdon Society, by Mr. I. Fletcher .....	3	5	0
Beverley do. by Miss Lee .....	21	0	0
Blackheath and Greenwich, by a few friends .....	2	0	0
Bolton Ladies' Society, by Miss Ainsworth .....	25	19	0
Bradfield Society, by Rev. H. Stevens .....	3	6	6
Brighton do. by N. Kemp, Esq.			
For General Purposes .....	46	4	0
For Hebrew Testament .....	9	2	0
		55	6 0
Bristol do. by Rev. W. L. Glover .....	39	15	11
Bristol Ladies' do. by Do. for Schools .....	160	4	1
Burton on Trent, by Mrs. Dancer .....	5	0	0
Cambridge Undergraduates, by W. Madden, Esq. ....	45	4	6
Cambridge Society, by Rev. C. Simeon,			
For General Purposes .....	192	9	3
For Hebrew Testament .....	1	2	2
		193	11 5
Chester, do. by Mr. Scacome .....	20	16	6
Coventry, do. by Mr. W. Wagstaff .....	6	0	0
Falmouth, do. by Mrs. Saverland,			
For General Purposes, .....	9	18	0
For Hebrew Testament .....	3	3	0
		13	1 0
Gainsborough, do. by Miss Nettleship .....	17	0	0
Gloucestershire do. by Alex. Maitland, Esq. ....	67	16	7
Hereford do. by Mrs. Love,			
For General Purposes .....	29	0	0
For Hebrew Testament .....	1	0	0
		30	0 0

Hornby Society near Catterick, Yorkshire, by Rev. J. Pattison .	5	0	0
Ireland, by Rev. William Bushe.....	350	0	0
Ipswich Society by Rev. I. T. Nottidge .....	27	17	6
Kirton in Holland by Rev. I. Spence.....	7	1	0
Knaresborough Society, by Rev. A. Cheap .....	14	1	1
Launceston (Cornwall) do. by Miss Edgcombe .....	5	0	0
Littlebury do. by Rev. Henry Bull .....	6	0	0
London :—			
Ladies' do. by Miss Rivington .....	56	10	0
Kensington do. by Mrs. E. Steveus .....	4	4	0
Pentonville do. by Miss Davis .....	11	1	6
Malta, by Lt. G. F. Dawson, coll. from Detachment of Artillery stationed there .....	2	17	0
Manehester Ladies' Society by S. Moxon, Esq. ....	55	0	0
Melton (near Woodbridge, Suffolk,) Society, by W. Sharpe, Esq.	5	6	0
Newbury do. by W. Roe, Esq. ....	16	0	0
Newcastle upon Tyne do. by John Fenwick, Esq. ....	20	0	0
Oxford do. by Rev. J. Hill.....	38	7	0
Pertenhall do. by Rev. I. K. Martyn.....	11	0	0
Perth Ladies' Do. by Rev. Dr. Pringle .....	17	1	6
Reading do. by Mrs. French.....	17	1	6
Remsay, Hants, do. by Rev. J. Crabb .....	4	0	0
Saffron Walden (Rev. N. Bull,) coll. after a Sermon by Rev. W. Burgess .....	8	0	6
Scotland :—			
Paisley, J. Sherren, Esq. .... Don.	5	0	0
Musselburg, H. Dove, Esq. .... Don.	2	0	0
Shaftesbury Society, by Mr. Jesse Upjohn,			
For General Purposes .....	0	13	6
For Hebrew Testament .....	0	10	6
			1 4 0
St. Keverne, (Cornwall) do. by Mrs. Sandys.....	5	5	0
Thorne do. by Miss E. Benson .....	1	9	8
Tiverton (Devon.) do. by Miss Ware .....	5	0	0
Tunbridge Wells do. by Miss Fry .....	13	0	0
Wellington (Salop) do. by Miss S. Cartwright.....	8	15	6
Wigan do. by Reece Bevan, Esq. for Heb. Test.	3	5	0
Woodbridge, Friends by Mr. W. Lockwood, for Heb. Test. ....	4	6	4
Worcester do. by Rev. D. Morgau .....	29	14	0
Workington do. by Miss J. Bowman .....	3	18	0





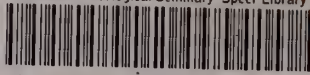
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